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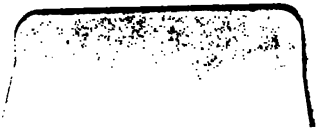

# THE CHRISTIAN
# SACRAMENT AND SACRIFICE:

BY WAY OF

DISCOURSE, MEDITATION, AND PRAYER

UPON THE

NATURE, PARTS, AND BLESSINGS,

OF

# THE HOLY COMMUNION.

---

## MISSALE ROMANUM;

OR,

## DEPTH AND MYSTERY

OF

## ROMAN MASS:

LAID OPEN AND EXPLAINED, FOR THE USE OF BOTH

REFORMED AND UN-REFORMED CHRISTIANS.

BY DANIEL BREVINT, D.D.

A NEW EDITION.

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PRINTED FOR J. VINCENT.

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# BIOGRAPHICAL NOTICE OF THE AUTHOR.

Of the Author of the Treatises now reprinted, the following account is given in the "Biographical Dictionary," edited by the late Rev. Hugh James Rose:—

"Brevint, (Daniel,) a learned divine, born in Jersey, in 1616. Before the revocation of the edict of Nantes, and till Charles I., by Archbishop Laud's persuasion, founded three Fellowships in the Colleges of Pembroke, Exeter, and Jesus, at Oxford, for Jersey and Guernsey alternately, young men of those islands, designed for the ministry, were sent to study among the Protestants in France, particularly at Saumur. Here Brevint studied logic and philosophy. In 1638, he was incorporated Master of Arts at Oxford, as he stood at Saumur; and the same year was chosen to be the first Fellow at Jesus College, upon the foundation just mentioned. Being ejected from his Fellowship by the Parliament-visitors, for refusing to take the covenant, he withdrew to his native country; and, upon the reduction of that place by the Parliament forces, fled into France, and became pastor of a Protestant congregation in Normandy. Soon after the Viscount de Turenne, afterwards Marshal of France, whose lady was distinguished for her piety, appointed him to be one of his chaplains. At the Restoration, Brevint returned to England, and was presented by Charles II., who had known him abroad, to the tenth prebend in the Cathedral of Durham. Dr. Cosin,

Bishop of that See, who had been his fellow-sufferer, also collated him to a living in his diocese. In February, 1661, he took the degree of Doctor of Divinity at Oxford; and in December, 1681, he was promoted to the deanery of Lincoln. He died in 1695. He wrote, Missale Romanorum; or, the Depth and Mystery of the Roman Mass laid open and explained, for the use of both Reformed and Unreformed Christians. And the next year, The Christian Sacrament and Sacrifice, by way of Discourse, Meditation, and Prayer, upon the Nature, Parts, and Blessings of the Holy Communion, reprinted on the recommendation of Dr. Waterland, in 1739. And in 1674, Saul and Samuel at Endor, or the New Ways of Salvation and Service, which usually tempt men to Rome, and detain them there, truly represented and refuted; reprinted 1688; at the end of which is A Brief Account of R. F., his Missale Vindicatum, or Vindication of the Roman Mass, being an answer to The Depth and Mystery of the Roman Mass, before-mentioned. Besides the above works, he published in Latin, Ecclesiæ primitivæ Sacramentum et Sacrificium à Pontificiis corruptelis, et exinde natis Controversiis liberum, written at the desire of the Princesses of Turenne and Bouillon. Eucharistiæ Præsentia realis, et Pontificia ficta, luculentissimis non Testimoniis modo, sed etiam Fundamentis, quibus fere tota SS. Patrum Theologia nititur, hæc explosa, illa suffulta et asserta. Pro Serenissima Principe Weimariensi ad Theses Jenenses accurata Responsio. Ducentæ plus minus Prælectiones in S. Matthæi xxv. capita, et aliorum Evangelistarum locos hisce passim parallelos. He also translated into French, the Judgment of the University of Oxford concerning the solemn League and Covenant."

It is conceived that the eulogium passed by Dean Waterland on the two works of Dr. Brevint, now reprinted, will suffice to recommend them to public attention. In his charge, entitled, "The Christian Sacrifice Explained," he says, "Nine years after appeared Dr. Brevint. He was well read in the Eucharistic Sacrifice; no man understood it better;

which may appear from two tracts of his upon the subject, small ones both, but extremely fine. He stood upon the ancient ground, looked upon evangelical duties as the true oblation and sacrifices, resolved the sacrifice of the Eucharist, actively considered, solely into them; and he explained the practical uses of that doctrine in so clear, so lively, and so affecting a way, that one shall scarce meet with anything on the subject that can justly be thought to exceed it, or even to come up to it. So that I could heartily join my wishes with a late learned witer, that that excellent little book, entitled 'The Christian Sacrament and Sacrifice,' might be reprinted for the honour of God, and the benefit of the Church. It is worth the noticing how acutely Dr. Brevint distinguished between the sacramental sacrifice of Christ, and the real and actual sacrifice of ourselves. We cannot properly sacrifice Christ: we can only do it by signs and figures, that is, improperly or commemoratively; but we may properly offer ourselves to God, and that is in strict propriety of speech, our sacrifice, our spiritual sacrifice. Dr. Brevint rejected with disdain any thought of a material sacrifice, a bread-offering, or a wine-offering, tartly ridiculing the pretences commonly made for it."—*Waterland's Works*, vol. viii. p. 167. Oxford Edition, 1823.

TO

THE RIGHT HONOURABLE

# THE LADY ELIZABETH CARTERET.

---

This is one of the many tracts which I made at Paris on several subjects, at the instance of those two incomparable Princesses, who there for many years continually employed me in their service. What use they were pleased to make of them, your Ladyship knows best, being often admitted, with some other persons of quality, to their private devotions: therefore, when I present you with these papers, I but repeat and ratify their gift, and, by this public address, pay that respect which I owe (besides what is due upon other accounts) to that singular esteem and kindness which they ever had for your Ladyship.

Those great and holy souls had no desire more earnest than to contemplate and embrace the Christian religion in its original beauty, and see it freed from the encumbrance which ordinary controversies most commonly throw upon it. And really, though they did understand all these scho-

lastic points as well or better than their teachers, (especially the Princess of Turenne, whose clear and quick apprehension, and neat and unartificial eloquence, were wonderful), yet they cared so little for them, that they deplored very often the unhappy necessity that had filled the Church with such weapons, and had so flanked about (to use here their expression) Jerusalem with bastions, that one could hardly see the Temple.

I can assure you, Madam, that upon this account, the holy Communion, which is as the tree of life in the paradise of God, the most generous plant in his vineyard of the Church, hath been the worst dealt with. For as it was most despitefully treated by popery, the Protestants did spend most of their care this way to secure it; whereby it could not be well expected, that men thus taken up in raising fences, in planting thorns and quicksets against wild boars, could have much time to dress and improve better plants. Then came from Germany Anabaptists, and from other parts Socinians, who pretend, that the best way of pruning luxuriant excrescences is to cut up by the roots.

Here then, Madam, while the Romanists having made havoc of the vineyard, and laid it waste, the fatness of the ground brought forth that poisonous wild vine of the Roman mass; and others left nothing but dead sapless branches and dry leaves, the empty figures of fanatic heretics, I make it my endeavour to rescue it out of the hands of such husbandmen, and to restore all back again, both to the full meaning and institution of Christ, who is the planter as well as the master of the vineyard, and to the practice of the holy fathers, who for several hundreds of years dressed it, and made it bear excellent fruit. So here I take no more notice of either Papists or Sectaries, no nor Protestants neither, than as if the former had never ap-

peared in the world to trouble and spoil the Church of God, nor the latter to assert and redress it.

The holy Sacrament being thus set at liberty, and enlarged to its full extent, will appear presently attended with all its duties and blessings, as the ladder of Jacob did, with ascending and descending angels. This may be soon perceived by any one who will but take the trouble to read this book, so he do it with some attention, and distinctly in parcels; a caution which I desire may be adverted to. Chronicles, or eloquent discourses, may best please when they are cursorily run over; but mysteries must be studied, or they cannot well be understood; and God knows how much more is here required at our hands besides bare understanding. Therefore I have added to the discourse that refers to the advancing the mind in knowledge, meditation and prayer, the two usual attendants on devotion; which, being joined together, are the only probable means of dealing successfully with holy things, and of attaining, by the use, to the true end of this Sacrament, which aims at nothing less than a mutual Communion between us and Christ, even here on earth, while we seem to be absent from him; and withal at such a reciprocal correspondency between God and his Church, as may both open our hearts toward him in holy duties and performances, and open his hand and bowels toward us in all necessary mercies.

I know, Madam, that for the confirming of all this, I need but appeal to your own experience. And it is partly on this account, that, without so much as asking leave, I have made bold to put your name before this book; because it having been first written for the peculiar use of two persons whom God had sanctified, in all respects, much above the rate of these times, it seems to claim a special title to their acceptation and reading, who intimately knew

the worth of those Princesses, and walk after their steps, at so near a distance as your Ladyship doth, to whom I am,

MADAM,

A most humble and faithful Servant,

DAN. BREVINT.

Durham, Jan. 24, 1673.

# CONTENTS.


SECTION I.

PAGE

THE Importance of well understanding the nature of this Sacrament - - - - - - - - 3

SECTION II.

Concerning the Sacrament, as it is a Memorial of the Sufferings and Death of Christ - - - - - - - 6

SECTION III.

Of the blessed Sacrament, as it stands for a sign of present Graces - - - - - - - - 16

SECTION IV.

Concerning the Communion, as it is not a Representation only, but a Means of Grace - - - - - - 28

SECTION V.

Of the blessed Communion, as being a Pledge of the Happiness and Glory to come - - - - - - - 43

SECTION VI.

Of the holy Eucharist, as it implies a Sacrifice; and first, of the Commemorative Sacrifice - - - - - 54

SECTION VII.

Concerning the Sacrifice of our own Persons - - - 61

SECTION VIII.

Concerning the Oblation of our Goods and Alms; or the Sacrifice of Justice - - - - - - - 79

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# SECTION I.

## THE IMPORTANCE OF WELL UNDERSTANDING THE NATURE OF THIS SACRAMENT.

1. THE Sacrament instituted by Christ at the eve of his passion, which *St. Paul* calls the *Lord's Supper*, is, without controversy, one of the greatest mysteries of godliness, and the most solemn festival of the Christian religion. The holy table, or altar, which presents this sacred banquet, may, as well as the old tabernacle, take to itself the title of *meeting*,* since there the people must appear to worship God, and there certainly God is present to meet and to bless his people. At the place, and during the whole act of this *meeting* with God, the Christian Communicants are in a special manner invited to offer up to God their souls, their bodies, their goods, their vows, their praises, and whatsoever they can *give:* and God, on the other side, offers to us the body and blood of his Son, and all those other blessings, withal, that will assuredly follow this sacred gift. For this must be granted, that the holy Communion is not only a

* אהל מועד *Tabernacle for appointed time and meeting.*

*Sacrament* that the worshipper is to come to for no other purpose than to *receive,* nor a *sacrifice* only where he should have nothing else to do but to *give,* but it is as the great solemnity of the ancient Passover was, whereof it hath taken the place—a great mystery, consisting of *Sacrament* and *Sacrifice;* that is, of the religious service which the people owe to God, and of the full *salvation* which God is pleased to promise his people.

2. It may by this appear, how far it concerns every Christian not to err in a point that makes the centre both of his *happiness* and his *duty,* and that ties the very knot which, in a manner, joins man with God. It was upon this account that the devil, who bore ever an equal hatred both to what is holy to God, and to all that is conducive to the salvation of man, hath from the very beginning been busy with this Sacrament, and hath ever since given the Church more trouble about the body of Jesus Christ than ever the angel suffered about the body of Moses. (Jude, 9.) For the body of Christ, as the holy fathers distinguish it, being of two sorts, to wit, the *natural,* which is in heaven, and the *sacramental,* which is blessed and given at the holy table,[b]—the primitive heretics, whom the spirit of

[b] See Tertullian, De Carne Christi, § I. Qui fidem resurrectionis ante istos Sadducæorum propinquos sine controversiâ moratam studeant inquietare, ut eam spem negent etiam ad carnem pertinere, merito quoque carnem Christi quæstionibus distrahunt, tanquam au nullam omnino aut quoque modo aliam præter humanam, ne, si humanam constiterit fuisse, præjudicatum sit adversus illos, eam resurgere omni modo, quæ in Christo resurrexerit.—Marcion ut carnem Christi negaret, negavit etiam nativitatem.—Qui carnem Christi putativam introduxit, æque potuit nativitatis quoque *phantasmata* confingere.

anti-Christ set up and animated against the Church, spent all their strength and their venom, at the very time, and in the face of the Apostles, in order to destroy the first, which is the human nature of Christ, and to reduce it to a *phantasm:* and God knows whether the second, that is the *sacramental,* receives at this day any better entertainment from two contrary parties, who make it either a *false God,* or an *empty ceremony.* Of all these opposite enemies, the first, who assaulted his flesh, could in this impiety be but poor vain undertakers, this glorious body being highly exalted above their reach: but the second are on this account more dangerous, because the blessed Communion, which makes up this other body, may daily fall into the hands of either an *idolatrous* or a *profane* abuser. Therefore it very much concerns them whosoever have either any piety towards God, or any care of their own souls, to manage their devotions with such precaution and judgment, that this venerable Sacrament may be kept safe from the attempts of superstition and profaneness.

## SECTION II.

### CONCERNING THE SACRAMENT, AS IT IS A MEMORIAL OF THE SUFFERINGS AND DEATH OF CHRIST.

1. THE blessed Communion was chiefly instituted by the Son of God, for a *Sacrament* in the Church; but when it is received by the Christian people, if this *receiving* of their's be right, it must needs be attended with the addition of such other performances as will make it also a *Sacrifice*. As it is a Sacrament, this great mystery shews three faces, looking directly towards three times, and offering to all worthy receivers three sorts of incomparable blessings,—that of *representing* the true *efficacy* of Christ's sufferings, which are past, whereof it is a *memorial;* that of *exhibiting* the first fruits of these sufferings in real and *present graces,* whereof it is a moral *conveyance* and *communication;* and that of *assuring* men of all other graces and glories to *come,* whereof it is an infallible *pledge.*

2. As this Sacrament looks back, it is an authentic *memorial,* which our Saviour hath left in his Church, of what he was pleased to suffer for her. For though these sufferings of his were both so dreadful and holy as to make the heavens mourn, the earth quake, and all men tremble; yet, because great objects, how terrible and magnificent soever

they be whilst they last, are, not less than the smallest things, apt to be forgotten when they are gone,—and so there was small likelihood that the passion of Jesus Christ, which was not seen upon the cross above the space of some few hours, could be well preserved in the memory of men throughout all ages,—therefore our Saviour was pleased at his last supper to ordain this Sacrament as a holy *memorial, representation,* and *image,* of what he was about to suffer for that short time, to save his dear Church for ever. So that when Christian posterity, which had not seen the crucifixion of their Saviour, like the young Israelites that had not seen the killing of the first Passover, should come to ask after the signification of those things, this *bread,* this *wine,*—the *breaking* of the one, the *pouring* out of the other, and the *participation* of both, this sacred mystery might expose to faithful beholders, as a present and constant object, both the *martyrdom* and the *Sacrifice* of this crucified Saviour, giving up his *flesh,* shedding his *blood,* and pouring out his very *soul,* for the expiation of their sins.

3. Therefore, as in the feasts of the Passover, the late Jews could say, *This is the Lamb, these are the herbs, and this is the bread of affliction, which our fathers did eat in Egypt;* because their latter feasts did so effectually represent the former, that the people who did partake of those had ground enough both to act and to speak as if they had been present at this. So at our holy *Communion,* which succeeds the Passover, and is undoubtedly no less a blessed and powerful Sacrament to set before our eyes *Christ our Passover, who is sacrificed for us.*

(1 Cor. v. 7.) *Our Saviour,* says St. Augustin, *doubted not to say, this is my body, when he gave to his disciples the figure of his body;* because, especially, besides the *commemoration,* this Sacrament, duly given and faithfully received, makes the thing which it represents as really present for our use, and as really powerful in order to our salvation, as if the thing itself were newly done, or in doing, *Eating this bread, and drinking of this cup, you set forth the death of the Lord.* (1 Cor. xi. 26.)

4. For certainly, not to mistake the meaning of Christ, nor to injure his mystery, whensoever, with the primitive Church, we call it a *memorial,* or a *figure,* great care must be taken lest we confound these venerable representatations, which God himself hath set up in his Church, and for his Church, with those empty figures and marks which either some old tradition or some private fancy may by chance have put in our way. Men of ordinary understanding do not regard with the same eye the arms and images of princes, which public authority hath set up in a public eminent place, and which a painter, to please his fancy, hath fixed in a private room. Without all doubt, a wise traveller would be much more moved at the sight of the *salt pillar,* (if it did stand yet where it did,) which God hath set up purposely, where Lot's wife looked towards Sodom, than at some prints of her feet, (if they were to be seen yet,) when she turned some other way. And if we credit the history, that cross which the first Christian emperor is reported once to have seen in the air, (which, undoubtedly, the hand of God, or an angel, had made appear, with

some design,) could not but cause a greater respect than that ordinary sign of the cross which Christians have used on common occasions. Add, what nobody can deny, that all sorts of *signs* and *monuments* become more or less venerable according to the greater or lesser worth of the objects which they are made to represent. It had been hard for Abraham, or for any devout patriarch, not to feel some motions of reverence and holy fear when they did chance to pass again by *Mamre* or by *Morijah*, or such other remarkable places where God had appeared to them; and who doubts but the very sight of *Bethlehem*, of the *Mount of Olives*, of *Calvary*, &c., which Christ honoured with his presence when He was born, when He suffered, and when He went up to heaven, did heat the primitive Christians with considerable flames of zeal, besides that usual *faith* and *knowledge* which they had got by their reading? But when these signs and monuments, besides their ordinary use, bear withal, as it were, on their face the glorious character of their institution from above, and with this institution the most express design that God hath thereby to revive, in a manner, and to expose as full to all our senses, his passion and sufferings, as if they had still their true being (as they have still the same virtue,)—a discreet and pious beholder must needs look on these ordinances with these three degrees of devotion.

5. The first is, when he considers those great and dreadful passages which this Sacrament sets before him. I do observe on this altar somewhat very like the *Sacrifice* and passion of my Saviour. For thus the *bread of life* was broken, thus the

*Lamb of God* was slain, thus his most precious *blood* was shed. And when I look upon the minister, who, by special order from God his master, distributes this *bread* and this *wine*, I conceive that thus verily God Himself hath both given once his Son to die, and gives still the virtue of his death to bless and to save every soul that comes unfeignedly to Him.

6. The second is an act of adoration and reverence, when he looks upon that good hand that hath consecrated for the use of the Church the *memorial* of these great things. I cannot, without some degree of devotion, look on any object that in any wise puts me in mind of the sufferings of my Saviour; and if I did perceive but any cloud somewhat like them, although it were but casual, I would not neglect the accident that had caused that resemblance. But since the good hand of my God hath purposely contrived it thus, to set before me what I see; and since, by his special appointment, these representatives are brought in hither for this Church, and, among all the rest, for me, I must mind what Israel did when the cloud filled the Tabernacle,—I will not fail to worship God, as soon as I perceive these Sacraments and *Gospel clouds* appearing in the *Sanctuary*. Here I worship neither *Sacrament* nor *Tabernacle*, but I will observe the manner that *Moses*, *David*, and all *Israel*, have taught me to receive poor elements with, after the institution of God hath once raised them to the estate of great mysteries. Neither the Ark nor any clouds were ever adored in Israel, though some brutish heathens sometimes thought so: but sure it

is, the Ark was considered quite otherwise than a *chest*, and the cloud than a vapour, as soon as God had hallowed them both to be the signs of his presence. Therefore, as the former people did never see the Temple or the cloud, but that presently at that sight they used to throw themselves on their faces,—I will never behold these better and surer Sacraments of the glorious mercies of God, but as soon as I see them used in the Church to that holy purpose that Christ hath consecrated them to, I will not fail both to remember my Saviour who consecrated these Sacraments, and to worship also my Saviour whom these Sacraments do represent. And God forbid that when I am able, I should not receive them, as my Saviour Himself was pleased to receive his own baptism, with devotion and prayer. (Luke iii. 21.)

7. The third, which is the crown and the completing of the two others, is such a vigorous and intense act of faith as may correspond to the great end which our Saviour aimed at when He instituted this Sacrament. The main intention of Christ was not here to propose a bare *image* of his passion once suffered, in order to a bare *remembrance;* but, over and above, to enrich this *memorial* with such an effectual and real presence of continuing atonement and strength, as may both *evidently set forth Christ Himself crucified before our eyes,* (Gal. iii. 1,) and invite us to his sacrifice, not as done and gone many years since, but, as to expiating grace and mercy, still lasting, still new, still the same that it was when it was first offered for us.

8. All those Sacrifices under the Law, which had

both their use and their strength limited, some to a year, some to a month, some to a day, were not less powerful at the last than they were at the first moment of their proper duration; and they who lived or died within the twelfth month of the year, after the *feast of propitiations,* had as much benefit from that anniversary Sacrifice as they who were upon the place, and at the very day when the High Priest did offer it. Upon the like, but infinitely better reason, the Sacrifice of Jesus Christ being appointed by God the Father for a propitiation that should continue throughout all ages, to the world's end; and withal being everlasting by the privilege of its own *order*—which is *an unchangeable priesthood,* (Heb. vii. 24,) and by his worth who offered it—that is the blessed Son of God, and by the power of the Spirit by whom it was offered—which is the *Eternal Spirit,* (Heb. ix. 14); all kinds of eternity thus concurring together to the Sacrifice upon the cross, it must in all respects stand everlasting and eternal, and *the same yesterday, to-day, and for ever.* (Heb. xiii. 8.)

9. Therefore, this Sacrifice being such, the holy Communion is ordained of Christ to set it out to us as such, that is, as effectual now, at this holy *table,* as it was then at the very cross: and by the same proportion, the act of worthy receivers (besides remembrance and worship) must needs be this; first, to elevate their faith, and stretch their very souls up to the *Mount,* with the blessed Virgin, who stood nearest the Sacrifice, or, at the least, with the disciples, who looked on it at some distance; and then look up to the *victim,* to *Jesus, the everlasting*

*Mediator of the everlasting covenant,* and to *the blood of sprinkling, that speaks yet,* and craves for *better things* (pardon and blessing) *than Abel's did.* (Heb. xii. 24.) Here, faith must be as true a *subsistence* of those things past, which we *believe,* as it is of those other things yet to come, which we *hope* for. (Heb. xi. 1.)

10. At the approach, therefore, of this great *mystery,* and by the help of this strong *faith,* the worthy Communicant being prostrated at the Lord's table, as at the very foot of his cross, shall, with earnest sorrow, confess and lament all his sins, which were the nails and spears that pierced our Saviour. We ourselves most chiefly, not Pilate, nor the Jews, (for he would not have died for such alone), *we have crucified that Just One. Men and brethren, what shall we do?* (Acts ii. 37.) He shall fall amazed at that stroke of Divine Justice, that, being offended but by *men,* could not be satisfied nor appeased but by the sufferings and death of *God. How dreadful is this place!* how deep and holy is this mystery!—Then he will fall again to worshipping, not less amazed at, than thankful for, those inconceivable mercies of God the Father, who, so gave up his only Son, and for the mercies of God the Son, who thus gave Himself up for us.

11. My Lord and my God! *I behold here in this bread, made of a substance that was cut down, beaten, ground, and bruised by men, all the heavy blows, and plagues and pains, which my Saviour did suffer from the hands of his murderers; I behold in this bread, dried up, and baked, and burnt at the fire,*

*the fiery wrath also which he suffered for me from above, and from the hand of his own Father. My God, my God, why hast thou thus forsaken Him? the violence of wicked men first hath made Him a* martyr, *then the fire of heaven hath made Him a* burnt Sacrifice; *and under both these sufferings, lo, He is become to me the* bread of life!

*Let us then go, to take and eat it. For though the instruments that bruised Him be broken to pieces, and the direful flames that burned Him be quite put out, yet this bread, which is the body of the Lord, continues new. The spears and swords that slew, and the burnings that completed the Sacrifice, are, many years since, scattered and spent; but the strength and sweet smell of the oblation is still fragrant, the blood still warm, the wounds still fresh, and* the Lamb still standing as slain.[c] *Any other bread by duration will alter, and any other Sacrifice will lose its strength; but thou, most eternal victim, offered up to God through the Eternal Spirit, by an everlasting Priest, and by an order which can never be changed, thou remainest always the same: and as thy years shall never fail, they shall never lose nor abate any thing of thy saving strength and* mercy; *help, O help me also, that they abate nothing of my faith! Help me to grieve for the sense of my sins, and for that of thy pains, as those good souls did who saw thee suffer.*[d] *Let not my heart burn with less zeal to follow and serve thee now, when this bread is broken at this table, than did the hearts of thy disciples, when thou didst break it in Emmaus.*[e] *O Rock of Israel!*

[c] Rev. v. 6. [d] Luke xxiii. 27. [e] Luke xxiv. 32.

*Rock of Salvation, Rock struck and cleft for me, let those two streams of* blood *and* water *which once gushed out of thy side,*[f] *when the curse of the Law and the rod of Moses had opened it, bring down with them* salvation *and* holiness *into my soul, though far distant from the mountain where thou didst receive that deadly blow. And let not my soul less thirst after them at this distance, than if I stood upon* Horeb, *whence sprung* this water, *and near the very* cleft *of that rock, the very wounds of my Saviour, whence gushed out this sacred* blood. *All the distance of times and countries, how great soever, which is between Adam and me, doth not keep his sin or his punishment any more from pursuing and reaching me, than if I had been born in his house: and notwithstanding this distance, we sin and die after his* image, *as if we were immediately sprung from his* loins. *Second Adam, Adam descended powerfully from above, let thy blood reach as far, and come as freely both to save and to sanctify, as the blood of my first father did both to destroy and defile me.—Blessed Jesu, who revivest by this Sacrament the memory of thy Sacrifice, quicken and strengthen my faith also, dispose my mind, prepare my heart, and then bless this thine* ordinance. *If I* but touch *(in that manner I ought to do)* the hem of his garment, *the garment of his passion, virtue will proceed out of him; it shall be done according to my faith, and my poor soul shall be made whole.* Amen.

[f] John xix. 34.

## SECTION III.

### OF THE BLESSED SACRAMENT, AS IT STANDS FOR A SIGN OF PRESENT GRACES.

1. The second face of the blessed Communion looks towards the *present graces* that attend the right use of it; first, as a *figure*, whereby God represents; secondly, as a moral *instrument*, whereby he is pleased to convey them unto the Church. First, I say, it marks and signifies these present graces. For, being of its own nature a Sacrament, that is, a *sign of an invisible grace*, it must principally stand to signify and lead us to greater blessings.

2. It is the ordinary way of God, when he either promises or bestows on men any considerable blessing, to confirm his *word* and his *gift* with the addition of some signs. For this I need not to allege other evidences than the *rainbow*, the *burning bush*, Abraham's *furnace*, Gideon's *fleece*, the *cloud*, the *ark*, &c., which, for those times, were Sacraments of great things. God commonly sent no prophets without giving them, as it were, a sacramental equipage, which could represent, in some degree, the *message* they had to deliver: witness the hairy

*mantles,* the rent *garments,* the iron *yokes,* the *horns;* sometimes some kinds of *life* or *gesture,* wherein men might *see* before-hand the charges and sad predictions which they were to hear soon after. Our Saviour did observe this same method, when he laid his hands on children, when he breathed upon his disciples, when he bade them to anoint the sick, and when he cursed the fig-tree. All men, by a natural instinct, do somewhat like this when they second their expressions with some signs and motions of their body, though they think of no mysteries. So that you hardly can hear any man, being somewhat earnest and serious upon any matter, whether of request or complaint, submission or excuses, but you may see him at the same time either bowing the knee, or joining his hands, or uncovering his head; which acts are, in a manner, civil and natural Sacraments to confirm his expression.

3. The truth is, such is the disposition of most men, that how strongly soever they be persuaded of the truth which they hear, yet will they be far better wrought upon towards their own persuasion when they see some signs of this truth; and though a true Israelite doubts not at all of the presence of his God, nor a faithful disciple of the promise given him that he shall receive the Holy Ghost, when Moses and Christ have once passed their word for these two things; yet will their faith be much strengthened when one sees the ark and the *cloud,* which were the Sacrament of that,—and when the other receives the *bread,* which was the Sacrament of this. Now the mystery of the *cross,* and of the

*salvation* that follows it, is of that high and important nature as might justly oblige the Son of God to propose them to his Church in the most suitable manner, to work in men a deep impression. Therefore, as God Himself, in order to satisfy Moses more fully that his people should not perish, nor so much as diminish under the thraldom of Egypt, shewed him a *bush* continuing still whole and entire in the midst of a great fire; and in order that they might be more firmly persuaded that, though they were in a wilderness, they were under God's protection, he made them go all the way under a *cloud*, that whensoever there should happen any staggering in their *belief*, both Moses and the people might strengthen it,—Moses by remembering the *bush*, and the people by minding the *cloud*. To the same purpose hath Christ ordained some visible signs in his Church, to complete her *common faith*, and to assure this truth to every one who comes to Him, that he shall be cleansed from his sins as certainly as it is certain he sees some *water*, which is the ordinary means for *washing*; and that he shall be kept up and fed with a supply of all necessary blessings, as certainly and really as it is real and certain he tastes and takes in this *bread* and *wine*, which are the ordinary means of preserving our life and strength.

4. Besides, because the Sacraments are designed not only to persuade us more strongly of the truth and being of the things, but also to acquaint us more familiarly and sensibly with their condition and nature, these Sacraments must have, in their *natural constitution*, some known qualities that make

them fit for this *sacramental office.* Such hath the *water,* for example, which was so deservedly chosen for the use of holy *baptism,* because of the proper virtue it hath of washing the things that are foul, of reviving and refreshing them that are dry, and of making fruitful the barren. Hereupon *St. Austin* says plainly, that unless the holy Sacraments had some such agreement with the *holy things* which they are set up to represent, they could not be Sacraments at all. (*Epist.* 23. *ad Bonif.*)

5. So the blessed Communion is made of two such elements as can forthwith expose to the sight and sense of all men the true ground of its sacramental and signifieative function. This function is twofold; the first to represent Christ's *sufferings,* and the second to represent the blessing and the benefit which we receive from these sufferings. The first, I say, to represent Christ's *sufferings.* This bread and wine could neither sustain nor refresh me, had not their intrinsical substance lost its first condition and estate: that is, if the one had never fallen under the *sickle,* the *flail,* the *millstone,* the *fire,* and the other under the *hook,* the *feet,* and the *press* of husbandmen. Nor doth the Son of God save me but by *emptying*[g] himself, in a manner, for a while of his first glory in heaven; and by losing that second life which he had taken in *Bethlehem.*— This blessed Saviour is not a Saviour by the strength of all the miracles which he did about Judea, nor by any thing that he could suffer, as long as he would keep himself alive when he was made fast to his cross. As the best harvest is not yet *bread* as

[g] Ἐκένωσε. Philip. ii. 7.

long as it stands in the *field*, nor is the best corn *bread* likewise as long as it is kept whole in the *floor*, —both corn and harvest being no more than antecedent matter for man's food,—Jesus living in *Galilee*, Jesus teaching about the Temple, Jesus commanding storms and waves when he did walk upon the sea,—if he had proceeded no further, could not have been the bread of life. It must be Jesus *suffering*, Jesus *crucified*, Jesus *dying*: the grinding mill and the burning fire have of this *corn* made me this *bread;* and nothing less than cross, wounds, death, my Lord! my God! could of thy dearest Son make my Saviour!

6. I say, secondly, this eucharistical bread is instituted to represent the fruit and benefit which we receive, both at the holy table and upon all other occasions, from Christ's sufferings,—to wit, *maintenance* and *improvement of life*. As without bread and wine, or something answerable to it, the strongest bodies soon decay; so without the virtue of the body and blood of Christ, the best and holiest souls must infallibly starve and perish. The body of the Lord, as it was offered up to God in sacrifice, is the truth represented by the Passover; and as represented to us at the holy Communion, is the truth and accomplishment typified by the *manna*. The one is, as it were, the *seed* and the *original principle* whence we are *born;* and the other as the *bread* wherewith we *live*. That is to say, as bread and wine do not produce, but keep up that animal life which another cause hath produced,—so doth our Lord Jesus, by a necessary and continual supply of strength and grace, represented by *bread* and

*wine*, sustain, improve, and set forward that *spiritual life* and new being which he hath procured us by his cross.

7. For Jesus, the second Adam, being seized, as he hung on the cross, with that deep sleep which God caused to fall upon him, gave this new being to his Church out of that *side* which at his passion was opened; and the *blood* and *water* which then gushed out of his wounds are the true principles of life, by reason of which his spouse, the Church, may be called *Eve*, that is, true and everlasting Liver. Before she had this new original out of her Saviour's passion—her husband's sleep,—she, by her old extraction, was a very daughter of death, and a mother of such children as could pretend to no better inheritance than *curse* and *wrath*. (Ephes. ii. 3.) By the course of nature, our life is but a sad progress from birth to death; and by the course of God's justice a sadder motion, such as is that of condemned persons from prison to the place of their execution. But whilst we were daily passing on to that most dreadful punishment, the Son of God looked on us, and took our condemnation upon himself, and under it died in our stead. Thus, by the death and satisfaction of this victim, justice gave way to my release; God the Father forgave my sin, and God the Son procured my life. This grace is the first purchase of Christ's blood, the first irradiation of God's mercy, and the first breath of spiritual life in our nostrils.

8. But alas! how soon would this first life vanish away, were it not presently followed and supported by a second! How soon would the removal of the

former be frustrated, by the commission of other sins! And since I am no sooner born in sin than dead in it, how hard would it be, without more help in this corrupted condition, to keep dead Lazarus from rottenness! Therefore, the body and blood of Christ, once sacrificed on the cross (to help this first), procures a second life, that preserves whomsoever it saves out of this stupid death in sin; it helps them out of the puddle, where they did lie like beasts, without sense of danger or shame; and it quickens these rotten trees for the producing of better fruit. The first life being opposite to *condemnation* and eternal puishment, belongs properly to the *blood* that hath satisfied divine *justice*, and so removed *punishment;* and the second, which is opposite to stupid and senseless, both falling into sin and lying in it, relates properly to the *water*, that, after propitiation and pardon, washes and sanctifies the sinner. These two lives are the two first effluxes which proceeded out of Jesus Christ when his body was pierced; and both are inseparable, as the blood and the water were, which flowed together out of his side. Let none, who finds himself clean from the filth and spots of his sins, be afraid of punishment for them. *I have found a ransom for him* (Job xxxiii. 24); for the *water* came not without the *blood.* But let every one that hath a mind to be safe from *punishment*, which is taken off by the blood, seek for further security in the purifying of himself from all the uncleanness of sin which the *water* is to wash away; for the *blood* came not without *water. Christ came not by blood alone, but by water and blood.* (1 John v. 6.)

9. Over and above these two lives, whereof one consists in *pardon* and removal of punishment, the other in *sanctification*, and enlivens us from dead works, so as not thenceforward to deserve it as before, there remains besides a third *life*, which consists in an absolute *redemption* from death and other miseries. This life, as to the sure title and right, is, together with the two others, purchased by the same Sacrifice; but as to the real use and possession, it is reserved for us in heaven, and there *hid with Christ in God.* (Coloss. iii. 3.) Until it be revealed, we appear as if we were dead, these two jewels lying in, and being wrapped about with the dark veils of human mortality, till that Christ becoming unto us actual *redemption*, as well as actual *justice* and actual *sanctification*, this third life succeeds to break the cloud.

10. Now the blessed Saviour being by his Sacrifice the author and giver of these three lives, shews himself by this Sacrament to be the preserver of them also; and to this purpose sets up a table by his altar, where he engages most solemnly to feed and nourish our souls with the constant supply of his mercies, to the very day of eternal salvation, as really as he gives and we receive these elements of *bread* and *wine*, which are the usual means of sustaining mortal bodies until the end of this short life. *My Father worketh hitherto, and I work with him.* (John v. 17.) God the Father rested, indeed, upon the seventh day from the work of *creating*, and God the Son at the same day from the work of *suffering*; but neither of them will rest till the day of redemption from the work of preserving, both

what the creation hath produced and what the passion hath saved. In the first creation, here is a man, and a woman made of the flesh and, as it were, of the very wounds of her husband; and there you find a *tree* planted to maintain both their life and strength. In the deliverance of Egypt, here is a people saved by the Sacrifice of the Passover; and lest so many, rescued out of Egypt, should faint and starve in the desert, there you see an angel leading them the way with his *light*, keeping them cool under the shadow of his *cloud*, and feeding them through all their journey with a miraculous sort of meat. Jesus is, both in the original and progress of salvation, the truth foreshewed by these figures. When he died upon the cross, there he fulfilled that which had been shadowed forth both by the sleep and wound of Adam, and by the killing of paschal lambs; and when he feeds from heaven, with a continual effusion of blessing, those souls and lives which he hath been pleased to redeem by the effusion of his own blood, he is the truth both of the tree and of the angel, which were appointed, the one to maintain man, and the other to keep Israel.

11. Christ relates to these four figures as the *body* which fulfils them, and the holy Communion relates to them on the other side as an *antitype;* that is, as one image may relate to another, all to express the same object. Upon the *breaking* the one and *pouring* out the other of these consecrated elements, you see what Christ *hath suffered*—as upon the wound of Adam and the *death* of the Passover, Abel, Enoch, and Israel, might partly

see what he should suffer; and upon the nourishing nature of this bread, you see that which others have seen in the *tree* of life; and in the angel raining down manna, what he would *give*. But this is the advantage of the holy Communion above all the ancient figures:—Adam with his open side, and all Sacrifices with their blood, did foretel only Christ's passion; and the tree of life with all its fruit, and the angel with all his food, did foretel only his *preserving* grace; whereas this Sacrament alone represents both his passion and *preserving*, and besides these, another great mystery, by their mutual dependency. What we take and eat is made of a substance cut, bruised, and put to the fire—that shews my Saviour's passion; and it was used in that manner that it may afford me wholesome food;—that shews the benefit which both He gives and I receive out of this dreadful passion. The angels enjoy such an immortality, and wear such crowns, as cost God nothing but the pain he took to give them: ours are more precious and costly than so: our inheritance in heaven is not less than *Aceldama*—a possession bought with Christ's blood. In this Sacrament here is *death* represented, there *life;* the life is mine, the death my Saviour's: and, O blessed Jesus! this my life comes out of thy death, and the salvation which I hope for, is purchased with all the pain and agonies which thou didst suffer.

12. Here Melchisedek and Aaron wait upon Jesus Christ at this table, as Moses and Elias did on the Mount. These two great priests stand to foreshew what Christ alone is to perform; for

there is Aaron the priest with blood, and here Melchisedek with bread. There Aaron breaks, sheds, and *destroys;* here Melchisedek *feeds* and *blesses.* Nay, both are one in Jesus Christ. First, Christ appears to sacrifice (upon the cross), as Aaron did at his altar, with flesh and blood, and, as in Melchisedek's case and figure, with *his own* flesh and *his own* blood. Then, as Aaron did use to enter once every year into the *sanctuary,* Christ once for all is ascended into *heaven,* thence to bless us. (Acts iii. 26.) And this blessing is the strength, the food, and refreshment, which Melchisedek brought in a figure, that with the help of these good things, both Abraham and his followers, —that is, all sincere Christians,—may cheerfully go on their way, notwithstanding their own weakness and all the dangers of their life. Thus, here is a double blessing which I wait for; both what Aaron shewed by his *blood,* and what Melchisedek shewed by his *bread.*

13. Author of my salvation, *and of these mysteries which express it, bestow on me these two blessings, which this Sacrament shews together,—grace for grace, mercy, and strength to keep mercy. Hosanna, O Son of David! save and preserve. Save me that I may not fall under the hand of the destroyer; and preserve me, that after this salvation I never fall by my own hand; but keep and set forward in me, notwithstanding all mine infirmities, the work of thy* faithful mercies. *Grant that I may not increase my guilt by my abusing of what thou gavest. My Saviour, my preserver, give me always what thou*

*givest once. Create a new heart within me; but bless and keep what thou createst, and increase more and more what thou plantest. O Son of God and tree of life, feed with thy sap this tender branch, which without thee cannot but wither; and strengthen in thee a bruised reed, which without thee cannot but fall. Father of everlasting compassions, forsake not in the wilderness a feeble Israelite, whom thou hast brought a little way out of Egypt; and let not this poor soul of mine, which thou hast blessed with some desires, and helped a while with some tendency towards an eternal salvation, ever faint and fall from the right way. The angel in the wilderness could undoubtedly rain as much manna as the paschal lambs could shed blood: Jesu! the truth both of those lambs of that angel, thou art as able to perfect me with thy blessings out of thy throne, as thou wert to redeem me by thy Sacrifice on the cross. Jesu! author, object, and truth of this which, by thine appointment, I am bidden now to take, perform in me by thy sufferings what thou dost exhibit: Eternal life by this thy* body broken; *give also* nourishment *and maintenance thereby to this same life, for this is the* bread of heaven. Amen.

## SECTION IV.

### CONCERNING THE COMMUNION, AS IT IS NOT A REPRESENTATION ONLY, BUT A MEANS OF GRACE.

1. HITHERTO we have considered this holy Sacrament, first, as a standing *memorial* of that passion wherein Christ Jesus once offered himself up to God as a *Sacrifice;* and, secondly, as a *sign* of that nutritive and corroborative grace (the true efflux of that Sacrifice), by which sign He daily offers Himself to us under the notion of *meat. For his flesh is meat indeed, and his blood is drink indeed.* (John vi. 55.) And I ingenuously confess, that the most general use of the blessed Communion runs upon these two notions, and that these two main resemblances between the *bread* and Christ's *body,* which qualify the consecrated bread (and the consecrated wine in the same manner) to bear the character of a Sacrament, do likewise sufficiently qualify it to bear another honour which it enjoys, of being called the *Lord's body.* However, it is most certain, that when the fathers call it so (which Christ Himself taught them to do), they justify both his and their speech upon the account of *resemblance,* and of this commerce (most usual between *representations* and

objects represented) of interchanging their own names. (Read the 23d Epistle of *St. Austin. ad Bonif.)*

2. So, for example, in the prophetic *visions* and *dreams*, which most commonly were nothing else than extemporary Sacraments of things then revealed by God; those are most constantly said to be these:—The seven ears of corn *are seven years*, by the interpretation of Joseph. (Genesis xli. 26.) The seven *stars* are seven *angels*, in the Revelation of St. John, i. 20. The *sower is the Son of Man*, the *tares are the wicked*, the *harvest is the end of the world*, in the parable of Jesus Christ. (Matt. xiii. 37—39.) If, by chance, we meet with pictures that represent the tabernacle or the ornaments of Aaron, we usually say, pointing at some of these figures, "This is the outward court, this is the sanctuary, here is the brazen altar, and there you see the plate of pure gold that none was allowed to wear except the High Priest of Israel;" just as, walking in the palaces and galleries of great persons, we say, without thinking to speak improperly, that we have seen the twelve Sibyls, the twelve Cæsars, the Temple of Ephesus, &c.; that is, the representations of all these. Now it is certain, that no visions nor images have ever been more intended for this end of *representing* than the true Sacraments have been; therefore it were most unreasonable to think that these sacred images should want that privilege which all other (although casual and profane) are allowed to have, viz. to take the name of their objects. Nay, since the *paschal lamb*, the *circumcision*, and the *baptism*, have it, (for one is called the *passover*, the

other the *covenant*, and the other the *burial* of Christ,) why should the holy Communion be without it? Besides, it is not conceivable that Christ, who had yet in his hands that paschal bread which was called by the Jews the *bread of affliction which their fathers did eat in Egypt*, because it was the memorial of it, may not be understood after the same manner, when, a moment after, he calls it his body.

3. Nevertheless, although the literal and immediate sense of these words, *this is my body*, comes to no more, as *Tertullian* and *St. Augustin*, with many more, have in express terms declared it, and as all ancient liturgies must needs understand it,—whensoever they call the Eucharist *type, image*, or *figure*,—for the proper and immediate use of images is to represent things.—If they chance also to have them in themselves, or to convey them over to others, it is upon another account, as being *vessels* or utensils, &c. which office is extrinsical to Sacraments;—nevertheless, I say, the end of the blessed Communion, the exigency and pious desire of communicants, and the strength of other places of Scripture, require a great deal more in the Eucharist than a mere *memorial* or *representation*.

4.—1. *The proper end of the holy Communion*,—which is to make us partakers of Christ in another manner and degree, when with faith and repentance we take and taste those holy mysteries, than when with the like dispositions we do hear the holy Gospel. 2. The *exigency* and *honest desire of communicants*,—who seek no more for a bare representation or remembrance of Christ crucified at this

holy table, than Mary and other devout women did for winding-sheets or napkins about his grave. I want and seek my Saviour Himself, and I watch for all the opportunities of coming to his Sacrament, for the same purpose that once made St. Peter and St. John run so fast to his sepulchre,—because I hope to find Him there. 3. Lastly, *the full sense and importance of other places in Scripture,*—which allow the holy Communion a much greater virtue than is that of representing only. *The cup of blessing which we bless, is it not the Communion of the blood of Christ?* (1 Cor. x. 16.) For whether the word which we render *Communion,* be taken in an *active sense,*—as it is often for *communication,*—the holy Eucharist is a means of communicating the blood of Christ; or though we take it but in a *neuter* and *intransitive* sense, yet the holy Eucharist will be still a mystery, wherein, one way or other, true Christians shall find, not a commemoration or representation only, but a communion also with the blood so represented and remembered.

5. The real efficacy which the holy Communion hath to convey grace and blessing on the true Christian receiver, is evidently demonstrated by the opposite efficacy it hath to convey a curse and destruction on the profane. *Whosoever* (says St. Paul) *eats of this bread unworthily, eats damnation to himself.* Now certainly this would be as much to think *unworthily* as to eat *unworthily* of this holy bread, to think it might be really pernicious when it is abused, but not really blissful and saving in its right use; and that this bread which we eat of should be an *effectual* communion to procure death,

but merely *Sacramental* only to shew, and not to procure salvation. St. Paul sets out the character of the unworthy communicant, *by not discerning the Lord's body*, and thereby declares him *guilty of the very body and blood of Christ.* That is to say, that whosoever offers to abuse this Sacrament plunges himself into their crime who have abused Christ Himself; and that that villain goes hand in hand with Judas, with Pilate, with both Jews and Romans, who murdered him. What, therefore, can be thought of those good souls who approach to this Sacrament with faith, humility, and a trembling reverence, but that they will return home as much justified and full of grace after their devout, as the other shall full loaded with damnation after their impious usage; and that God will be as merciful in reckoning those among the righteous *Mary, Joseph, Nicodemus,* as He is just against these, when upon this account He shuts up their souls with the sinners, that in very deed crucified Him. And God forbid that the body of Christ, who came to save, not destroy, should not diffuse as much of its *savour of life* for the life and salvation of devout souls, as it doth of its *savour of death* for the death of the impious. (2 Cor. ii. 16.)

6. The manner of this real communication and conveyance is the great unfathomable mystery which the holy fathers have ever admired, and which, therefore, we neither need nor do take upon us to explain. The shepherds think themselves happy with the message brought to them by an angel. *This day is born to you a Saviour* (Luke ii. 11), though they know nothing of the way of his

most miraculous birth; and the honest Israelites ought not to receive manna less thankfully (as they do not less effectually) though they know neither of what matter nor by what means, the heavens, the air, or the clouds, can thus every morning shed about their tents this strange meat. I must not wonder if the ways of the Lord be unknown to me in his miracles, since they are so very often in his most ordinary works; and if David, though a prophet, cannot think upon that natural virtue which makes bones and veins every day out of that seed that is apparently nothing like to all these parts of man's body, but he cries out, *I am fearfully and wonderfully made!* (Psalm cxxxix. 14),—who am I, to pretend to a clear understanding of that hidden and incomprehensible wisdom wherewith God is pleased to make out of *water*, or *wine*, or *bread* (in themselves weak elements), strong and supernatural organs for men's souls and salvation?

7. It is true indeed, that bread, wine, and water, can, without much ado, come up so high as to become a Sacrament to *signify*, since the act of *signifying* depends merely on *institution*. Yet this institution, such as may make a Sacrament, must needs proceed both from a divine and almighty origin. *Divine*, I say, to give a sacred character; and *almighty* withal, to justify and maintain it. For example,—after the flood, no man or angel had authority to make of the rainbow a mystery that should signify the world's preservation from drowning; and if either men or angels had taken on them that liberty, none of them had the power

to make it true; that is, to make it a standing infallible evidence that the world shall never perish by water. So, in the Church, neither apostles nor bishops have any more right to confer, either upon the *water* of baptism, or upon the *bread* and *wine* of the holy Communion, a Sacramental or representative office, than they have power to make good their representation by conferring the blessings promised by it. And it is specially to this purpose that most of the expressions and epiphonemas of the holy doctors are to be understood, when they stand sometimes amazed at the infinite power of God, either in the institution or the use of these mysteries: God alone being able to raise water or blood, or any thing else, to the order of Sacraments. But to raise them a step higher, that is, to the dignity of standing for true *means* and *instruments*, which may convey to us those graces, which by their proper institution, they represent; there is the finger of God indeed, and there is a fitter matter for men's admiration than men's knowledge.

8. Here, then, I come to God's altar with a full persuasion that these words, *This is my body*, promise me more than a figure; that this holy banquet is not a representation made of outward shows without substance; and that it is not so dangerous a mystery, but that the religious use of it may convey to me, (at the least) as many, and as great blessings, as the profane abuse of it may throw on the abuser, plagues and curses. But how these mysteries become in my behalf the supernatural instruments of such blessings, it is enough for me to admire. One

thing I know (as said the blind man after he had received his sight, St. John ix. 15), *He put clay upon mine eyes, and I washed and do see.* He hath blessed and given me this bread, and my soul received comfort. I verily believe that clay hath nothing in itself that could have wrought such a miracle as Israel never saw the like; and I know as much of this bread, that it is not such a jewel as may contain in its substance, or impart from itself to others, grace, holiness, and salvation, which is the juice and the substance of Christ's body. Only I am perfectly satisfied, that it is the constant way of God to produce his greatest works at the presence (though not by the virtue) of the most useless instruments. At the very stroke of a rod, He parted once in two the the Red Sea. At the blowing some trumpets, He tumbled down massy, strong walls. At some few washings in Jordan, He cured Naaman of a plague which naturally was incurable; and as soon as but a shadow did pass by, or some oil was dropped down, or some clothes were touched, presently virtue went out, not of rods, or trumpets, or shade, or clothes, but of Himself. *Virtue,* says He, *is gone out of me,*—and thus he cured the sick, &c. Since, then, He hath instituted and adopted unto Himself the Sacraments of the Gospel as the representatives of his sacred body and blood: why may he not take the same course for the dispensing of his mercies at the use of his ordinances? and why should not his very body pour out effusions of life, as well when we take in his Sacraments, as when others did touch his clothes, which surely had less privilege?

9. Under the Law, the right hand of the Lord

had the pre-eminence, the right hand of the Lord brought these mighty things to pass, either when the Red Sea opened a way for Israel, or when the rock of Horeb poured rivers to refresh them. Now under the Gospel, it is Christ Himself, with his body and blood once offered to God upon the cross, and ever since standing before Him in heaven as the *Lamb slain* (Rev. v. 6), who fills his Church continually with the propitiations and perfumes of his Sacrifice, when, after the receiving of the holy Sacrament, faithful communicants return home richer than they came, with the first fruits of salvation. For baptismal *water*, and consecrated *bread* and *wine*, can contribute no more to it than the rod of Moses or the oil of the apostles did, which was no more than their *motion* and their *presence*. But yet, since these simple motions and inconsiderable presences are so closely attended by Christ's institution and working, that He is pleased to attribute to them the blessing wrought out by Himself, [h] (1 Peter iii. 21); O my God, whensoever thou wilt bid me *go and wash in Jordan, or be baptised and wash away my sins*, I will doubt no more to be made clean, either of my leprosy or of my sins, than if I had been bathed in thy blood; and whensoever thou wilt be pleased to say unto me, go, take and eat this bread which I have blessed, and which now I have given thee, I will doubt no more of being fed with the true bread of life, than if I were eating thy very flesh.

10. In this manner, faithful communicants eat

[h] 1 Peter iii. 21. The like figure whereunto even baptism doth also now save us.

as effectually of the body of Jesus Christ by receiving its strength and virtue, as the saints eat of the tree of life (Rev. xxii. 2), because they eat the fruit of that tree; or Israel did drink of the rock (1 Cor. x. 4), because they did drink of the stream that flowed from it. Once my Saviour could say, that somebody had touched him, though they had touched but his clothes, because a woman had reached both her faith and her hand so near as to be healed by the divine warmth and virtue that proceeded then out of him, as if she had touched his very flesh. The truth is, we really touch, have, or enjoy, the thing itself, when we are within that distance where we may enjoy its virtue. So the Church was *clothed with the sun* (Revelation xii. 1), because she had all about her its brightness; and by the holy baptism we are said to put on Christ (Galat. iii. 27), because we then receive the robes of his righteousness, and that which was typified by that garment which God made of skins (which implies the death of victims) to cover Adam's nakedness.

11. This victim having been offered up both in the fulness of time and in the midst of the habitable world, which properly is Christ's great temple, and thence being carried up to heaven, which is his proper sanctuary, thence He spreads all about us salvation, as the burnt-offering did its smoke, as the golden altar did its perfumes, and as the burning candlestick its lights. And thus Christ's body and blood have every where, but especially at the holy Communion, a most true and *real presence*. When He offered himself upon earth, the

vapour of his atonement went up and darkened the very sun; and by rending the great veil, it clearly shewed He had made a way into heaven. Now since He is gone up to heaven, thence He sends down on earth the graces that spring continually both from his everlasting Sacrifice, and from the continual intercessions which attend it. So that it is in vain to say, *who will go up into heaven?* since, without either ascending or descending, this sacred body of Jesus fills with atonement and blessing the remotest parts of this temple.

12. Of these blessings, Christ from above is pleased to dispense sometimes more, sometimes less, into these *inferior courts of the people,* either according to the several degrees of their faith, or according to the several ways and times which He hath appointed to them for presenting themselves nearer to Him. All worshippers do not come to Him with the same faith, nor have all seasons and ways (though approved and appointed by Him) the same or equal privilege; and his ordinances in the Church, as well as his stars in heaven, differ in glory one from another. *Fasting, prayer, hearing* of the word, public and private *services,* and all like holy duties, are all very good vessels to draw water from this well of salvation; but yet they are not all equal. The blessed Communion must exceed as much in blessings when well used, as it exceeds in danger of a curse when it is not. *In all places,* says God, *where I record my name, I will come to thee and bless thee.* (Exod. xx. 24.) But in those places and ordinances which He hath in an especial manner set out to

record his *passion*, and to renew the sacrifice of his body, He will certainly come with such a fulness of blessings as attend this sacred body, which is the proper seat of blessings; the bread which we do break being the Communion of his body, just as the eating of the *unleavened loaves* was (out of Jerusalem) the Communion to the *Passover*, which was the type of Christ crucified:—*Christ our Passover*, says the apostle, *is sacrificed for us; therefore let us keep the feast*, &c.—(1 Cor. v. 7, 8.)

13. Our life in general is the time of this festival, and the blessed Communion is the bread and wine of the banquet. Therefore, as they of Israel, who, for some lawful impediment, could not eat the lamb in Jerusalem, nor durst, because of the Law, sacrifice and eat it at home, had nevertheless the benefit both of the Passover and other holy things of the Temple, by virtue of private feastings, which they were allowed to keep with unleavened bread and bitter herbs in the country; our eucharistical eating supplies now this very office, and derives on worthy communicants, as far as their salvation is concerned, the virtue of Christ's Sacrifice, in as large and saving a manner as if they were present at his altar, and at the hour of his passion. *The Lord bless thee out of his holy seat.* For then it was the kindness of the Lord towards his first people (as certainly He hath no less mercy for the second) *virtually* to diffuse the propitiation and strength of holy things from his palace into their tents, and to bless them both *inherently* with all the graces, and *imputatively* with all the right, which could be conferred on them,

whose fault it is not if they cannot either eat the Passover nearer the Temple, or wait upon Christ at his cross.

14. Thus this great and holy mystery extends and communicates the death of the Lord, both as *offering Himself to God,* and as *giving Himself to men.* As He offered himself to God, it enters me both into that mysterial body which is reputed as dead with Christ, and into their society, privilege, and communion, for whom He was pleased to die; it sets me among the precious stones of Aaron's ephod (Exod. xxviii.), close to the breast, and on the very shoulders of that eternal Priest, whilst He offers up Himself and intercedes for his spiritual Israel; and by this means it conveys to me the *communion of his sufferings,* (Philip. iii. 10), whence will infallibly proceed another communion in all his graces and glories. Under the second notion, as *He offers Himself to men,* the holy Eucharist is, after the Sacrifice for sin, the true festival and Sacrifice of peace-offerings, and the *table* purposely set up to receive those mercies that are sent down from the *altar. Take and eat; this is my body which was broken for you; and this is the blood which was shed for you.*

15. Here then I wait at the Lord's table, that both *shews* me what an apostle, who had heaven for his school, had the greatest mind to see and learn, and offers me the richest gift that a saint can receive on earth—the *Lord Jesus crucified.*

*Amen, Jesu, my Lord and my God, give me all this which* thou *shewest, and grant withal that I*

*may both devoutly take and faithfully keep what thou art pleased to give. Bless this thine own ordinance, and make it, of a* true sign, *an* effectual means *of thy grace; then bless and sanctify my heart also, and make it a fit temple for thy mercies. Certainly thou wilt deal with me in these thy mysteries, O God of truth, according to thy faithfulness; but dispose also my heart so towards the right using of them, that I may safely wish it may be done according to my* faith. *O Father which art in heaven, here I offer up to thee my soul, and thou offerest to me thy Son. The oblation which I make is, alas! an unclean habitation to receive the* Holy One *of Israel; and a tent infected with leprosy, therein to lodge the* saint *of the* Lord. *Come in, nevertheless,—come in, high and eternal Priest, but wash thy house at thy coming. Let no ill savour of the grave, no more than that of Lazarus, keep thee so far from the sepulchre, and from the vile condition wherein I lie, but that thy power with thy voice, and thy blood with thy Sacrament, may reach to me to raise me up; and let none of those uncleannesses that, after the law of Moses, did defile them who came too near, keep off the great saint of the Lord from touching and healing me. Evil spirits enter sometimes into swept houses, to make them foul;*[1] *but, O holy and hallowing Spirit of God, draw nigh unto my soul, which of itself is foul already, to make it clean. I am a poor sinful, and, unless thou help, a lost person; but yet, such as I am, sinful and lost, I wait for thy salvation. Come in, O Lord, with thy salvation to a dying man, to make him whole; to a sinner tied hand and foot with*

[1] Matt. xii. 43, 44, 45.

*the bonds of iniquity, to release him; to one who confesses his sins, to absolve him. Finally, come in my Saviour, as thou didst to the publican, both to make me better, and to save me. O let this day salvation come to this house! Amen.*

## SECTION V.

### OF THE BLESSED COMMUNION, AS BEING A PLEDGE OF THE HAPPINESS AND GLORY TO COME.

1. THE blessed Communion opens such a treasure of blessings on the two sides which look towards the past or present time, (as I have considered it,) as it may very well take up both all the eyes of cherubims in beholding the mysteries, and all the hands of the numerous Israelites in gathering up all the manna that it contains: yet it hath one other side or prospect more, which goes beyond the two former as much as the future blessings exceed the present, and as the glory which we hope for exceeds the small degree of grace which we possess. The blessed Communion,—which is a special instrument ordained of Christ, both to present anew (as to our use) his *passion*, and to convey on us the *present graces* which flow out of this passion,—doth therewithal assure us likewise of all the *happiness to come*, whereof the received graces are a hopeful *earnest*, and this Sacrament under this third notion, is a certain *pledge*.

2. Now, though what is given beforehand for *earnest*, and what is engaged by way of *pledge*,

come all to one, in point of validity and obligingness; yet they quite differ many times both in their use and in their intrinsical value. Whence it comes to pass, that *earnests* may be allowed upon *account* for part of the *payment* which is promised; whereas *pledges* are recalled and taken back, as the *seal* and *staff* of Judah once were. (Gen. xxxviii.) Thus, for example, zeal, charity, and these degrees of holiness which God bestows at the use of Holy Sacraments, will remain still ours in heaven, and there make part of our happiness; whereas the Sacraments themselves shall be kept back, and shall not appear more in heaven than did the cloudy pillar in Canaan, or do now the shadows of the Law under the time of the Gospel. Certainly we shall have no need either of these sacred images of Christ, when we shall see Him face to face, or of these pledges to assure us of that glory which is to be revealed, when we shall actually possess it. But till that day, the holy Communion hath this third use, namely, of being a pledge and an assurance from the Lord, that in His good time he will crown us with everlasting happiness.

3. Our blessed Saviour pointed at it when He said to his disciples, the holy cup being in his hand, that He would drink no more of that fruit till He should drink it new in the kingdom of his Father. (Luke xxii. 18.) In the real purpose of God, his Church and Heaven go both together: that being the way that leads to this, as the Holy place to the Holiest; and both *Holy place* and *Holiest* come to this one thing, which Christ calls the *kingdom of God.* Let them not whom He hath invited to eat and drink at

Abraham's *table* trouble themselves about the room where our blessed Saviour will feed them; for though it were but in this inferior part of the kingdom where this patriarch was *faithful*, it is a sufficient assurance that in time He will also make them sit in that other palace where this holy man is now *happy;* and whosoever are admitted to the *dinner* of the Lamb slain, (Matt. xxii. 4,) unless they be wanting to themselves, must not doubt of being admitted to that wedding *supper* of the same Lamb, who once was dead, but now is *living for ever.* (Luke xiv. 16; Rev. xix. 9.)

4. The consequence and connexion that these two festivals have one with the other was most sweetly alluded to by our Saviour when He asked the disciples, who talked of sitting at his right hand in his glory, whether they could pass to it through the same *baptism* and the same *cup,* (Mark x. 37, 38); and St. Paul meant as much when he said, that by the holy Eucharist we set forth the Lord's death *till he come.* (1 Cor. xi. 26.) Both referring and continuing this holy mystery to the second *coming* of Christ, not only as to the end, where it must cease, but chiefly as to the scope that it looks to,—and to that happiness at his coming, where it must be fulfilled. And truly, since our Saviour scarce ever speaks of his own death but as a forerunner and preparative to his resurrection, and often joins in one clause, and delivers as it were with one breath, both his crucifixion and his glory, (Mark x. 34,) it is very fit, unless we put asunder these two things which Christ commonly did put together, that the Sacrament which He instituted

purposely to represent the one which is already accomplished, should, at the least, cast an eye towards the other which we look for.

5. Nay, it must look and lead that way upon another and much stronger necessity. Our Saviour hath given us three kinds of life by his passion; and He promises to nourish and maintain us in every one of them, by these tokens of *bread* and *wine*, which He hath made his Sacrament. This Sacrament affords help and improvement for two, as it is said before; but there is a third more that we are not yet come to: this is that eternal life, for which this present world is too vile an element, and we ourselves as yet too vile vessels. Till we acquire by grace and pious endeavours a greater perfection, and till we grow to that stature as may fit us to bear up that weight of eternal glory, we are neither of age to enjoy our inheritance, nor of ability to manage well that great estate, and wear those noble ornaments, that attend it: and therefore it lies hidden from us with Christ in God, and as it were under his custody. *I know whom I have believed, and I am persuaded he is able to keep that which I have committed unto him against that day.* (2 Tim. i. 12.) That is, by faith we deposit this great treasure in the hands of God to keep; and God, by this Sacrament, assures us and engages Himself that He will both keep it safe for us, and restore it to us whensoever we are fit for it.

6. This third use is the crown and the accomplishment of the two other; and though the Sacrament hath three faces, and looks three several ways —the past, the present, and the future; yet, as to

the main end, these three aim at one and the *same glory*. The first use of this Sacrament is, to set out as new and fresh the great and holy sufferings which have purchased our title to everlasting happiness; the second is, both to represent the quality, and to afford us the help, of all necessary graces, (true effluxes of these sufferings,) to capacitate us towards it; and the third is to assure us, that when we are capacitated by these graces, God and His Christ will faithfully surrender to us the purchase itself, that is, eternal happiness. And these three parts put together make up the proper and true sense of these words, *Take and eat, this is my body;* for the consecrated bread is not said to be the Lord's body only because it represents the Lord's body, but because also, as to our present use on earth, it doth as good as exhibit it: and as to our happiness in heaven, bought with the price of this body, it is the most solemn instrument to assure our title to it.

7. Thus, the consecrated elements are no more the body and blood of Christ in that sense that pictures and maps set about rooms are commonly called *kings* and *countries*, only because they represent them;—but as patents also granted by kings, or other deeds and evidences left in our houses by our ancestors, are called lands, estates, and manors, because they convey over to us most really both the title and possession of all the goods which they mention. Represent to your mind Jacob dividing among his children every parcel of his estate, and withal surrendering the titles that belong to each division;—take thou this, Joseph, this is the *field*

which my grandfather Abraham bought of Hephron; and you, Manasseh, come you hither, this is the *land* which I got from the Amorite. It is most certain, that the surrendering such instruments, (although in themselves but papers or parchments,) is in very deed nothing less than giving away the very lands: and deeds and lands may very well go together under one name, since by giving, whether deeds or lands, whether patents or privileges, fathers and other benefactors do both intend and effect the same thing. If it happen sometimes among men, that right and possession take not one way; that our best titles are laid aside; and that we cannot enjoy those estates whereof either our kings or our fathers have left us most clear evidences, this falls out so by unhappy rencounters of either weakness, or injustice, or ignorance, which are not to be found in Christ. Here, then, Christ our blessed Saviour being desirous before his death, as by a deed of his last will, to settle upon his true disciples both such a measure of his grace in this life as might in part make them holy, and after this life such a fulness of all blessings as might make them eternally Happy—he delivers into their hands, by way of instrument and conveyance, the blessed Sacrament of his body and blood, (the true root and stem of all blessings,) in the same manner as to his intention, but in a surer way as to the event and effect, as kings use to bestow dignities by the bestowing of a *staff* or *sword*, and fathers pass as much as they please of their estates on their children, by giving them some few *writings*.

8. The true reason of all this is, because the giver is not able to transfer into his friend's hands houses and lands, because they are of an immovable nature; and therefore this must be supplied by substituting, instead of lands, some ceremonies, forms, or tokens, which may visibly pass from hand to hand, and shew, to all ends and purposes, both the intention that the one hath to pass away, and the power which the other hath to take and enjoy what is given him. Now Christ and his estate, his happiness and his glory, his eternity and his heaven, are not things that may be moved more easily than the mountains or the earth; and therefore not to be disposed of in any other real manner than great immovable estates are. Therefore the kingdom of Israel was once conferred upon David with some drops of that sacred oil which Samuel poured on his head. (1 Sam. xvi. 13.) The body and blood of Jesus Christ is, in *full value*, and heaven with all its fulness is, in *sure title*, instated on true Christians by those small portions which they receive at the blessed Communion: the minister of Christ having, as to this effect, as much power from his Master for what he acts, as any prophet or any angel ever had for what they did.

9. Hence it appears what crime it is *not to discern the Lord's body*. It is to do worse than Esau did, who sold his birthright for a trifle; it is to value at the same rate the anointing of a *prophet* and the composition of a *perfumer*; it is to take the Lord's body for a despicable morsel of bread; in a word, it is to perform the action of a beast, that devours but the gross and earthy matter of this Sacrament,

and have nothing of a Christian or rational creature, who elevates his soul to that body which, by Christ's institution, it represents, and to the price of that body which it promises. For, since the proper essence of sacred signs or Sacraments consists not in what they *are* in their nature, but in what they *signify* by divine institution; hence it happens infallibly, that when the Sacraments are abused, the injury must needs light, not upon them in their own natural being—*bread, wine,* and *water,* which upon this account are not at all considerable,—but upon the holy mysteries, the body and blood of Christ Himself, who is the main object of their formal being, that is, their signification. And therefore the apostle speaks most exactly when he says, that whosoever eats of this *bread unworthily,* doth not *discern,* or doth not sanctify, but uses as a common and profane thing, the very body of Jesus Christ.

10. In this profane want of discerning, it is hard to say whether the sin or the punishment be the greater. For the sin is abominable, since not the bread, but Christ himself, suffers the wrong; the *bread* being not here concerned at all, nor more abused by the villain that abuses the *Sacrament,* than is the earth, the water, or any other common matter of human bodies, by the murderer that kills a *man;* or than are brass and marble by the rebels who pull down their princes' *statues;* or than parchment, paper, and ink, by that unnatural son who tears and tramples upon the deeds and the last will of his father. Only there is this difference, that in these last instances the outrage proceeds but from

the earth, the brass, the marble, the paper, and other such common matter, to the man, king, or father's persons, who should have been considered, and who alone suffer the wrong; whereas, in abusing the blessed Sacraments, the sin flies a great deal higher, namely, to the very face of Jesus Christ, for whose body and blood they stand. So that, as the Holy Communion is not exposed in the Church under the notion of bread and wine, the faithful communicants do appear there to receive Christ, and the faithless to abuse him.

11. But if this attempt is impious, the punishment that attends it is most dreadful. It is a very sad mischance when dogs or apes tear, like loose paper, all to tatters the titles and assurances of a good estate; and who would not pity that wretch who, in his mad passion, had thrown into the sea the very keys which were given him to justify the propriety of vast treasures in such houses as these keys might open? Blind villains! you cannot discern, either among these papers the original *deeds* of your estate; or among all these instruments the *keys* that might both assure and give you admittance to immense riches. Whensoever you eat of this bread and drink of this cup thus unworthily, *unhappy* men! you do not discern the pledges of your *salvation;* nay, most *impious* as you are, you neither discern nor will honour the body and blood of your *Saviour,* which would bring salvation to you. At once both impious and unhappy, men you despise and cast away from you both the *Salvation* and the *Saviour!*

Lord Jesu! *who hast ordained this mystery for a* Communion *of thy body, for a* means *of advancement and proficiency in holiness, and for an infallible* pledge *of eternal salvation, which thou hast purchased by thy body, and which thou preparest thy people to receive by this proficiency in holiness,—now, Lord, in mercy look on me, help my unbelief, increase my faith, and order the soul of thy servant who is to take these holy things. Then, since thou thyself originally givest them, (though not immediately, but by the ministry of thy disciples*[k]*) in giving them, bless them also, and bless them whilst I receive them, that they may be efficacious to settle me in the Communion of thy sufferings, which they exhibit and* shew forth, *to feed me with that living bread which they* present, *and to sanctify me for that eternal happiness which they* promise. *O Lord! thou knowest my simpleness, my groaning is not hid from thee; look on a poor sinner at thy table, as thou didst on him who hung by thy cross. O Lord my God! remember me now, when thou art come into thy kingdom.*[l] Amen.

Eternal Priest, *who art gone up on high, there to receive gifts for men, fill my heart, I beseech thee, with blessings out of thy holy seat, as now thou fillest my mouth with the holy things of thy Church; and so dispose me by thy grace to eat, both spiritually and really, the flesh of that Sacrifice which thou didst offer without the gate, and which this Sacrament sets before me here in thy courts, that thence I may be admitted into that holiest sanctuary which thy Sacrifice hath opened, and which this Sacrament invites me to. This is the bread which the Lord hath prepared for*

[k] John iv. 1, 2. [l] Luke xxiii. 42.

*his children, and which he sends me now by the hand of one of his angels. O that, in the strength of this meat, I may walk, as Elijah did, my forty days, or as Israel, my forty years, and come at last to that holy mountain, where, without the help of any bread, or the ministry of any angels, I shall see my God face to face. Eternal, and blessed, and blessing Spirit of God! bless me now, and help me to drink so worthily of this fruit of the vine, that I may drink it new in the kingdom of my Father.* Amen.

## SECTION VI.

### OF THE HOLY EUCHARIST, AS IT IMPLIES A SACRIFICE; AND FIRST, OF THE COMMEMORATIVE SACRIFICE.

1. It is a certain truth, that there never was on earth a true religion without some kind of Sacrifices; and it is a very great lie to say that now the Christian should want them. The Jews and the Pagans, who first aspersed the Church of Christ with this slander, did it upon such a reason as became them, because they saw neither altars set up, nor beasts slain and burnt among them. Thus the Pagans accused the Jews of adoring nothing but clouds, because they had no gods of stone or silver in their synagogues; and thus silly men may think now, that the world is destitute of angels, because they do not appear so often as they did in ancient times, in the shape and forms of men. The truth is, as what appeared like a body was not an angel, nor what was stone or silver could be a god,—neither the slaughter of poor beasts could ever be true Sacrifices. *Thou delightest not in oblations; the Sacrifice of God is a broken spirit.* Many among the Jews, much less quick-sighted than the prophets were, confessed as much; nor, certainly, could any

reason permit them to imagine, that flesh and blood, which in all their Scriptures pass both for the weakest and the vilest of things, could be the best and the soundest part of Sacrifices.

2. Of all the carnal Sacrifices, which the Jews do reduce to six kinds, (besides many more oblations,) none ever had any saving reality as to the washing away of sins but in dependence on Jesus Christ our Lord: and as to our service and duty towards God, which they were also to represent, none had this second end so fully performed under the Law as it must be under the Gospel. The blessed Communion alone, when whole and not mutilated, concentres and brings together these two great ends,—full expiation of sins, and acceptable duty to God,—towards which all the old Sacrifices never looked, but as either simple engagements or weak shadows. As for the first, which is expiation of sins, it is most certain, that the Sacrifice of Jesus Christ alone hath been sufficient for it; and that if all, both men and angels, were joined to it, it were not to add to, but to receive from its fulness. It is most certain also, that this great Sacrifice, being both of an infinite virtue to satisfy the most severe justice, and of an infinite virtue to produce at once all the effects that can be expected of it, it were impiety to think it should need to be done again, as weak and infirm causes must, in order to make up by degrees and at several times their full effect. This was, perhaps, the want of faith which the holy Scripture taxes in Moses (Num. xx. 12),—which it is hard to find in any thing else,—to strike a second time, and without order, that mysterious

rock, which to strike once had been enough; for this second blow could proceed but of a faithless mistrust that the first, which alone was commanded, could not suffice. But it were a much greater offence, both against the blood of Christ, to question its infinite worth, and against the infiniteness and immensity of this worth, to charge it with some emptiness, which any reiteration should fill up. Therefore, as the expiatory Sacrifice which Christ offered upon the cross was infinitely able to do at once whatever an infinite number of other Sacrifices had been able to do, either altogether at one time, or each of them severally during the succession of all ages; the offering of it must needs be one only; and the reiteration of it were not only superfluous as to its real effect, but also most injurious to Christ in the very thought and attempt.

3. Nevertheless, this Sacrifice, which, by a *real oblation*, was not to be offered more than once, is, by an eucharistical and devout commemoration, to be offered up every day. This is what the apostle calls, *to set forth the death of the Lord;* to set it forth, I say, as well before the eyes of God his Father, as before the eyes of all men; and what St. Augustin did explain when he said, that the holy flesh of Jesus Christ was offered up in three manners; by *prefiguring Sacrifices* under the Law, before his coming into the world; in *real deed* upon the cross; and by a *commemorative Sacrifice* after he is ascended into heaven. All comes to this; first, that the Sacrifice, as it is itself and in itself, can never be reiterated; yet,

by way of devout celebration and remembrance, it may, nevertheless, be reiterated every day. Secondly, that whereas the holy Eucharist is by itself a *Sacrament* wherein God offers unto all men the blessings, merited by the oblation of his Son, it likewise becomes, by our remembrance, a kind of *Sacrifice* also, whereby, to obtain at his hands the same blessings, we present and expose before his eyes that same holy and precious oblation once offered. Thus, the ancient Israelites did continually represent in their solemn prayers to God, that covenant which he had made once with Abraham, Isaac, and Jacob, their forefathers. Thus did the Jews, in their captivity, turn their faces towards either the country or the Temple where the mercy-seat and the ark were, which were the memorial of his promises and the sacramental engagement of his blessings. And thus the Christians in their prayers do every day insist upon and represent to God the Father, the meritorious passion of their Saviour, as the only sure ground whereon both God may give, and they obtain, the blessings which they do pray for. Now, neither the Israelites had ever temple, or ark, or mercy-seat, nor the Christians have any ordinance, devotion, or mystery, that may prove to be such a blessed and effectual instrument to reach to this everlasting Sacrifice, and to set it out so solemnly before the eyes of God Almighty, as the holy Eucharist is. *To men,* it is a sacred *table,* where God's minister is ordered to represent from God his master the passion of his dear Son, as still fresh and still powerful for their eternal salvation; and

*to God* it is an *altar* whereon men mystically present to him the same Sacrifice, as still bleeding and still suing for expiation and mercy. And because it is the High Priest himself, the true Anointed of the Lord, who hath set up most expressly both this table and this altar, for these two ends; namely, for the communication of his body and blood to men, and for the representation and memorial of both to God; it cannot be doubted but that the one must be most advantageous to the penitent sinner, and the other the most acceptable to that good and gracious Father who is always pleased in his Son, and who loves of himself the repenting and the sincere return of his children. (Luke, xv. 22.)

4. Hence one may see both the great use and advantage of more frequent Communion, and how much it concerns us, whensoever we go to receive it, to lay out all our wants, and pour out all our grief, our prayers, and our praises before the Lord, in so happy a conjuncture. The primitive Christians did it so, who did as seldom meet to preach or pray without a Communion, as did the old Israelites to worship without a Sacrifice. On solemn days especially, or upon great exigences, they ever used this help of sacramental oblation, as the most powerful means the Church had to strengthen their supplications, to open the gates of heaven, and to force, in a manner, God and his Christ to have compassion on them. The people of Israel, for the better performance of prayer and devotion, went up to the Tabernacle and the Temple, because, (besides other motives,) both these were figures of that

body which was to be sacrificed, wherefore Christ calls his body *this temple* (John ii. 19); and the first Christians went up to their churches, there to meet with these mysteries, which do represent him both as already sacrificed, and yet as, in some sort, offering and giving up himself. Those, in worshipping, ever turned their eyes, their hearts, their hopes, towards that *altar* and Sacrifice whence the high priest was to carry the blood into the *sanctuary*; and these, looking towards the cross and their crucified Saviour there, through his sufferings hope for a way towards heaven—being encouraged to this hope by the very *memorial*, which they both take to themselves and shew to God, of these sufferings. Lastly, Jesus our eternal Priest, being, from the cross, where he suffered without the gate, gone up into the true sanctuary, which is heaven, there, above, doth continually present both his body in *true reality*, and us, as Aaron did the twelve tribes of Israel, in a *memorial* (Exod. xxviii. 29); and on the other side, we, beneath, in the Church, present to God his body and blood in a *memorial;* that under this shadow of his cross, and image of his Sacrifice, we may present ourselves before him in very deed and *reality*.

O Lord! *who seest nothing in me that is truly mine but dust and ashes, and, what is worse, sinful flesh and blood, look upon what I have of thee, some small remnant of thine image, some small beginnings of thy grace, and some light sparks of thy Spirit. But because all these are defective, supply them, O Lord, with thy mercy, and with the Sacrifice of thy Son!*

*Not unto us, O Lord! not unto us, but to thy name and thine Anointed, give the praise. Turn thine eyes, O merciful Father! to the satisfaction and intercession of thy Son, who now sits at thy right hand, to the seals of thy covenant, which lie before thee upon this table, and to all the wants and distresses which also thou seest in my heart. O Father! glorify thy Son whom thou hast sent into this world. O Son, bless thou this Sacrament which thou hast ordained for thy Church, and send with it some influence of that Spirit whom thou hast promised to all Flesh: that by the help of these mercies, the world, the Church, our flesh and souls, may glorify thee, now and ever, Father, Son, and Holy Spirit.* Amen.

## SECTION VII.

### CONCERNING THE SACRIFICE OF OUR OWN PERSONS.

1. It is either the error or the incogitancy of too many Christians which makes them sometimes believe, and oftener live, as if under the Gospel there were no other Sacrifice but that of Christ upon the cross. It is very true indeed there is no other, nor can there be any other, sufficient and proper for this end, of *satisfying* God's justice, and *expiating* our sins. *I have trodden the wine-press alone, and of the people there was none with me: I looked, and there was none to help.* (Isaiah lxiii. 3. 5.) In this respect, though the whole Church should, in a body, offer up herself as a burnt sacrifice to God, yet could she not contribute more towards the bearing up or bearing away *the wrath to come,* than all those innocent souls, who stood near Jesus Christ when He gave up the ghost, did towards the darkening of the sun, or the shaking of the whole earth. But that which is not so much as useful, much less *necessary,* to this eternal Sacrifice, which alone could *redeem* mankind, is indispensably both necessary and useful, that we may have a share in this *redemption.* So that if the sacrifice of ourselves,

which we ought to offer up to God, cannot *procure* Salvation, it is absolutely necessary to *receive* it.

2. As the old Law never introduced Aaron officiating before the Lord without the whole people of Israel, represented both by the twelve stones on his ephod, and the two other on his shoulders; (Exod. xxviii. 12. 30) the Gospel most commonly describes Jesus Christ and his Church, not only as two parties that do nothing the one without the other, but sometimes also as one person alone; as particularly (1 Cor. xii. 12), Christ acts, officiates, and suffers for his body, in that manner that doth become the head; and the Church imitates and follows all the motions and sufferings of this heavenly and holy head, in such a manner as is possible to its weak members.

3. The main, if not the whole divinity of St. Paul, as well in point of faith as of Christian life, runs upon this *conformity* both of actions and sufferings; and that of St. John likewise upon this same *Communion*. The truth is, our Saviour had neither birth, nor death, nor resurrection, here on earth, but such as we ought to *conform* us to; as he hath neither ascension, nor throne, nor everlasting life, nor glory, but such as we may also have in heaven *common* with him.

4. This *conformity* or likeness to Christ, which (as the Hebrews use to speak) is *the foundation and pillar*, that is, the grand principle of the whole Christian institution, relates more directly to our duty about his *sufferings*, and then to our happiness about his *exaltation*. And the *Communion*, which is the other great fundamental that St. John hath

still in his mouth, points more at this, and presupposes that; and both make up a full comment upon the words which our Saviour so often commanded his disciples, *to follow him;* thereby signifying both the labour, and the success of this most important *journey:* for, without doubt, we shall follow him into heaven, if we will follow him here on earth; and we shall have *Communion* with him in his *glory,* if we will keep *conformity* with him here in his *sufferings.*

5. These three expressions, to *follow,* to be like or have *conformity,* and to have *communion,* which are the most essential clauses in the charter and charge of Christianity, are not to be limited to the imitation of Christ's morals only, as when he bids us *be holy as he is holy, &c.*—but they oblige all his disciples to follow and imitate him likewise as much as in them lies, throughout all the other parts of his life, and the very functions of his offices. For we must be regenerated in his birth, die on his cross, be buried in his grave, bear his shame in his tribulations; in a word, Christ and Christians are and must be continually together. *Where I am, there my servant shall be also.* (John xii. 26.) But of all these duties, the most fundamental and most indispensable is that of bearing part of his *cross,* and dying with him in *Sacrifice.*

6. Never did the Son of God intend any more to offer Himself for his people without his people, than did the high priest of the Law to offer himself for Israel without his ephod, the memorial of them. Christ presented Himself to God in this great temple, which is the world, at the head of all man-

kind, as did the first-born of Egypt, who also did prefigurate him every one in his house, at the head of his family. He came as a voluntary victim to the altar, being attended on by his *Israel*, who as it were, with their hands, laid all their sins upon his head. Therefore, as it was necessary that they who sought for atonement should wait upon the Sacrifice; and that whosoever would escape the destroyer or other plagues, should keep themselves within that house, where either the first-born or the paschal lamb was destroyed; by the same necessity, whosoever do pretend to eternal salvation must needs appear within that house, about that altar and that cross, whereon this first-born of every creature, and this Eternal both Priest and Sacrifice was pleased to offer up Himself.

7. By this standing and appearing at the altar under the Law, the sinners indeed did not die, the *victim* alone being burned and destroyed; but because they laid their hands on it when it was dying, and fell (for prayer and worship) on their faces, down to the ground, when it did fall bleeding to death,—they were, as well as the very victim, reputed to *offer* up themselves. So the truest Christians likewise are neither crucified nor destroyed in that manner that their Master and Saviour was; yet, first, because they look towards, and cast themselves upon his cross and sufferings, as the only means both of expiating for their sins, and of salvation for their souls: secondly, because of the great and sharp grief which they do suffer who sincerely think on the Son of God thus dying, and, which is more, thus dying only for their sakes,

which to them is, as it was to the blessed virgin, a *sword* to pierce their hearts, and likewise to pierce and crucify to death their sins:—thirdly, because their whole body of sin being by this crucifixion really over-mastered and wounded, there remains no life in them, but what they may and will offer up and dedicate to God's service; the Saviour thus offering Himself, and the saved so united to Him by faith, so plunged both into the communion of, and grief for, his sufferings, and so resigned up and consecrated to his will, for the remnant of their life, are both accounted before God for one and the same *Sacrifice.*

8. It is the same, first by *imputation,* such as were the first fruits and the *lump;* (Rom. xi. 16,) the ears of corn and the harvest, which were both together involved in, and made holy by *one offering.* (Levit. xxiii. 10, 11.) In this sense, Jesus Christ dying upon the cross, was made the first fruits of them that offer themselves to God, that they may be sanctified by his death and Sacrifice, *if one be dead, then all are dead;* as He was made *the first fruits of them that sleep,* that they should be quickened by his resurrection. But, secondly, as the lump or mass may, in some case, either lose or not get at all the privilege and holiness of the first *fruits,* (for example, a few sheaves of corn which the worshippers had offered unto the Lord, could by no means sanctify that harvest which afterwards should be eaten in the service or in the temple of an idol), two real actions are required to make good this imputation, and to join the Christians to the Sacrifice of Christ their head.

9. The first is, that they endeavour to crucify their sinful members, as really as Christ Himself had his sinless body crucified. So that the feet that before did run to evil, the violent hands that did injure, the greedy eyes that did covet, and all those members of the flesh that were weapons of wickedness, may by this cross and Sacrifice be most really bound, and in a good measure destroyed, as to their corruption. *I do glory in the cross of Jesus Christ, by which the world is crucified unto me, and I unto the world.* (Galat. vi. 14.) So Jesus Christ and his whole Church, and in this Church every true penitent sinner, being joined all together, do make up that complete Sacrifice, which seems to have been prefigurated by the Sacrifice at the consecration of Aaron (Exod. xxix. 13, 14); whereof the kidneys and the fat about the inwards were burnt as a sweet smelling oblation on the altar; but all the flesh, the skin, the feet, the dung, (instruments and emblems of sin,) were thrown and burnt without the camp. For Jesus Christ and his Church so concur together in one oblation, that the blessed Saviour contributes all that can go up into heaven to please and appease God; and we, on our part, do contribute but what deserves to be removed out of the way, the corruption and smell of sin. The second necessary condition to the aforesaid imputation, (for no imputation either to life or death can be just without some real grounds to support it), and to incorporate us into the Sacrifice of Christ's body, is a serious resolution of piety, and universal consecrating both of our persons and of all our actions to God. *I am crucified with Christ, that I may live to God. Now*

*it is not I that live, but Christ lives in me; and the life which I now lead in the flesh, I live by the faith of the Son of God, who loved me, and gave Himself for me.* (Gal. ii. 19.) This place must be so rendered, according to the distinction of both the Greek copies and all the oriental versions. And this act of the Church consecrating herself to God, and joining herself so to Christ as to make but one oblation with Him, is the mystery represented by the *daily Sacrifice.* (Exod. xxix. 38; Num. xxviii. 3.)

10. This Sacrifice did consist of two parts. The first and chiefest was the *Lamb,* that did foreshew the Lamb of God; and the second was the *meat and drink-offering,* made of flour mingled with oil and wine,—all which, being but an additional thrown on the Lamb morning and evening, was counted but for one and the same Sacrifice. Those *secondary oblations* so thrown and burnt upon the main Sacrifice, signified properly these offerings which Christians must present to God, of themselves, of their goods, and of their praises. From this meat and drink-offering, which was added to more substantial Sacrifices, came the bread and wine to be used at the celebration of Christ's death. Which bread, in the Communion considered as *Sacrament,* signifies the *natural,* but considered as *Sacrifice,* it represents the *mystical body* of Christ, that is his Church. *For we that are many,* saith the Apostle, (1 Cor. x. 17,) *are one bread.* To this purpose the holy martyr Ignatius (Epist. Rom.), being ready to be offered up by martyrdom, said he was the *wheat* of God, which was to be ground by beasts' teeth. Soon after, the Church added *oil* and *frankincense* to *bread*

and *wine*, to make up the whole *meat-offering*, which consisted of these four things. The truth is, all that we can offer upon our own account, is but such an oblation as this meat and drink offering of Moses was, that cannot be presented but by the virtue and merits of Jesus Christ who supports it, and that can never ascend up to heaven but along with the sacred smoke of that great burnt Sacrifice which is to carry it up thither. For, on the one side, our own persons, our works, or any thing else that may be ours, are, by themselves, but weak, unsubstantial kinds of offerings, which cannot be presented unto God, otherwise than as these additional oblations which from themselves fall to the ground, unless a more solid Sacrifice do sustain them. And, on the other side, this solid and fundamental Sacrifice upholds, saves, and sanctifies but those persons and things that, according to the law of Moses' meat-offerings, are thrown into this his fire, are hallowed upon his altar, and are, together with him, consecrated to God by him.

11. For this cause it is, that, as soon as the prophet had preached the coming of this everlasting Sacrifice, and the propitiation and happiness which it would spread over all the world, he foretels at the same time that the apostles and their successors, (whom he designs by expressions proper to that economy under which he did live,) should bring the nations from all parts of the earth, as *an offering unto the Lord* (Isaiah lxvi.): and, to the same purpose, St. Paul himself speaks of his evangelical office as of a sacrificing *priesthood*, and of the Gentiles whom he did convert to Christ, as of so many *sa-*

*crifices* which he presented to the Lord: *I exercise,* says he, *in the Gospel, a holy sacerdotal priesthood* (for the word ἱερουργεῖν signifies both); *that the oblation of the Gentiles may be acceptable, being sanctified by the Holy Spirit.* (Rom. xv. 16.) Hence proceeds that method which he observes most constantly, never to preach the faith in Jesus Christ without inviting presently the believers to *offer* up unto God either their bodies and souls, as Romans xii., or their work of holiness, of praise, of charity, &c. as every where else. And these are the spiritual offerings which every true Christian must join to cast upon the fundamental Sacrifice of Christ Jesus.

12. We know, indeed, that the universal assembly of Christians could never meet at the same time or place, either to follow Christ in a body, when He went to offer Himself for them; or to fall upon their faces and prostrate themselves to the ground, when He bowed his head under their sins; Providence, that scatters men up and down, throughout all places and times of the world, permitting no possibility of such a general meeting. But the Sacrifice of Christ, though it was confined to few hours, and to a small parcel of ground, as to the *suffering,* yet being everlasting, infinite, and still the same *as to the sufficiency and virtue of it,* co-extends itself most perfectly to all both times and places when and where those scattered members will ever come to offer up themselves to God with their Head. And besides this, the second part of his sacerdotal office, which consists in *interceding,* continuing still *in the very act* till the world's end, they that could not

embrace his cross, and join with Him at that same time that He *offered* Himself, may do it every day, and humble themselves, like poor victims loaden with sins and miseries, at the same time that now He continues still actually *interceding*. So in all places, at all times, and upon any emergencies, whensoever the believers will present themselves unto God, both with and by his Son Jesus, they may still receive the favour of acceptation, and that real efflux of saving odour from Christ which was represented by that typical holiness which the additional oblation did receive from the principal Sacrifice when it was adjoined to it. Whereas it is most certain, that all the merit and blood of Christ shall no more save men that will not draw near, and join themselves to conformity and communion of his death, than the continual and other burning sacrifices were ever able to consecrate that meat, that wine, that oil, and that frankincense, which were not brought nor burned upon the same altar with them.

13. Now though all men be called to this conformity and communion in the sufferings of Christ, from the time of those sufferings, until there be no time at all; and although the days of our present life have all the privilege which these seven feast days once had, when every one might gird his loins, eat his unleavened bread, and kill his own bullock, as the priest did sacrifice the paschal lamb, (which bullock was superadded to the paschal lamb, that both might better suffice for the seven festival days, besides its other ritual and figurative importance as a Sacrifice), it is certain, neverthless, that

there are two more special and extraordinary days, wherein Christians are invited, by more urgent and proper circumstances, to present their souls and bodies, by way of second offering, upon the sacrifice of their Saviour. The first is past, and that was when the Saviour offered Himself to death; when heaven and earth, temple and graves, shook at the blow that killed Him; when pious souls either stood immovable, as the blessed virgin, hard by his cross, or in a manner crucified themselves, beating their breasts, as the daughters of Jerusalem; and when every disciple might, by the very conjuncture of all the things he saw, be moved to say as Thomas, *let us go, and let us die with Him.* (John xi. 16.) The other time most favourable and proper, next to that of his real passion, is that of the holy Communion, which, as it hath been explained,[m] is a sacramental passion, where, though the body be broken, and the blood shed, but by way of *representative mystery,* yet both are as effectually and as truly offered for our own use, if we go to it worthily, as when that holy and divine Lamb did offer Himself the first time.

14. Therefore, whensoever Christians approach to this dreadful mystery, and to the Lamb of God, *lying and sacrificed,* (as some say that the holy Nicene Council speaks,) *upon the holy table,* it concerns their main interest, in point of salvation, as well as in other duties, to take a special care not to lame and deprive the grand Sacrifice of its own due attendance; but to behave themselves in that manner, that, as both the principal and additional

[m] Gelas. Cyzic. part 2, cap. 31.

sacrifices were consumed by the same fire, and went up towards heaven in the same flame, so, Jesus Christ and all his members may jointly appear before God; this in a sacramental mystery, these with their real bodies and souls, offering themselves, at the same time, in the same place, and by the same oblation. So that, whosoever are attending on this Sacrifice, since they do it in remembrance of their Saviour, once *really* dead, and every day *sacramentally* dying for them, (*do this in remembrance of me*), they do it in such a manner, first, as may become faithful disciples, who are resolved to die, both for and with their Master; secondly, as true and sincere members, that cannot outlive their own Head; and, thirdly, as truly penitent sinners, who dare not look for any share in the glory, and redemption, and session at the right or left hand of their Saviour, unless, after their way, they undergo the same *baptism*, unless they will drink the same cup, and unless they enter really into the communion of that Sacrifice and those sufferings which their Master, their Head, and their Saviour, hath passed through, and which this very Sacrament engages them to.

15. Now this *Communion* doth require, first, a *conformity of actions* that may in some sort correspond to all that Christ hath done as *Priest;* secondly, another *conformity of mortifications* and passions, that may likewise answer to whatsoever He hath suffered as a voluntary *victim*. As *Priest*, (for, on this occasion, all Christians, after the example of their Saviour, become priests, since they offer themselves to God,) to follow all the steps,

and take upon them all the preparations, the course of life, and the like dispositions of mind, which were seen in this blessed Melchisedek, when he presented himself to God. To this effect, the faithful worshipper, presenting that soul and body which God fitted him with at his coming into this world, will lay them down at the altar.

*Lo, I come! if this soul and body may be useful to any thing,* here they are both, to do thy will, O God.[n] *And hereafter, if it please thee to use that power which thou hast, as Creator, over dust and ashes, over weak flesh and blood, over a brittle vessel of clay, over the work of thine own hands; lo, here they are, to suffer also thy good pleasure! I do now protest to my God, that if He please to afflict me either with pain or dishonour,* I will humble myself *under it,* and be obedient unto death, even unto the death of the cross.[o] *Whatsoever may happen to me, either from the Jews or Gentiles, from my neighbours or from strangers, since it is my God that employs them, though they neither know nor think it so, unless, at the same time, God help me to some lawful means of securing myself against their wrongs, I will not hereafter* open my mouth before the Lord, *who doth strike me, except only to sing the* Psalm, *after I have eaten some bitter herbs that belong to this* Passover, *and to bless the Lord who gave them me, and entreat Him for the wicked, who perhaps hath maliciously gathered them. Hereafter no man can take any thing from me, no life, no honour, no estate, since*

[n] Heb. x. 5, 7.

[o] Phil. ii. 8.

*I am ready of myself to lay them down, as soon as I can perceive that God requires them at my hands. Nevertheless,* O Father, if thou be willing, remove this cup from me, *yet if I must drink it,* thy will be done.[p] *What kind soever of suffering hereafter may trouble my flesh, or what kind soever of agonies may, perhaps, worse trouble my spirit, following the example of this high Priest, in the midst of his bitterest pains,* O Father, into thy hand[q] *I will ever remit my life, and the dearest concernments that attend it. And if thou be pleased that either I live yet awhile or not, I will, with my Saviour,* bow down my head;[r] *I will adore thee under my burden, and humble myself under thy hand; I will give up all that thou wilt be pleased to ask, goods, joys, &c. until at last* I surrender and give up the ghost.

16. To this first part of our *conformity* with Christ as *Priest,* must be referred whatsoever we read He did from his last passover to his passion, as far as we can imitate it; as when He washed the feet of his disciples; when He prayed for his murderers; when He received with a mild reply the rashness of him that struck Him, committing all the rest to God; when He took that charitable care of gently restoring the ear to an insolent fellow named Malchus; when his dismalest agonies never kept Him from comforting a penitent, *this day shalt thou be with me in paradise,* (Luke xxiii. 43); nor from instructing good pious souls, *ye daughters of*

[p] Luke xxii. 42. Matt. xxvi. 42.
[q] Luke xxiii. 46. [r] John xix. 30.

*Jerusalem, weep not,* &c.; nor from interceding for his cruelest enemies, *Father, forgive them, for they know not what they do;* nor from taking care for his relations, *Woman behold thy Son,* &c. (John xix. 26.) Hereupon the success of these both active and passive dispositions must needs be this, that God *looking* first to *Abel,* and finding him endued with that spirit of humility, of charity, of meekness, and of patience, *which was also in Christ Jesus* (Phil. ii. 5.), He certainly will be pleased to *look* also upon his *Sacrifice.* (Gen. iv. 4.)

17. Besides this first conformity of holy dispositions, and, as it were, *sacerdotal ornaments,* between Jesus and his *disciples,* considered as they are *priests,* there must needs be also a conformity of death and passion between them, being considered as *Sacrifices.* The first *conformity,* which regards personal and priestly endowments, is never so exact nor so full as to adorn inferior priests with all the proper attire of Aaron, his golden *plate,* his embroidered *ephod,* or his *mitre,* or his *breast-plate;* yet it is never so defective but that he and they may, without indecency, notwithstanding the inequality of their *garments,* officiate at one *altar.* The second conformity, which regards the *Sacrifice,* is yet much shorter than the first, being between things not only unequal in degrees of perfection, but different in their nature. For, really, the sacrifice of a living creature, as the lamb was, could not differ so much in nature from dead and inanimate offerings, such as the meal, the oil, and the wine were, which, as secondary Sacrifices, were added to the first, as the Sacrifice of Jesus Christ

differs from what poor Christians either are in their nature, or can offer up to God in Sacrifice. For, of these two Sacrifices as to their proper conditions, the one is divine, all mighty, and all holy; and the other is human, infirm, and sinful. And as to their several ends, the one is made to procure and work expiation, and the other only to get some capacity to receive it. The first and prime Sacrifice imparts to the second its righteousness; and the second is thrown upon the first as a burden, only to charge it with all its sins. Nevertheless, as under the Law, the *lamb* and the *oblation* added to it did join in one Sacrifice, because both were offered upon one altar, and consumed by one fire; so, under the Gospel, Christ and his people are accounted for one oblation, when both, in their own proper way, are consecrated by the same cross, and are in some manner alike obedient to death. *For we have been planted together in the likeness of his death, knowing this, that our old man is dead,* &c. (Rom. vi. 5, 6.)

18. By this likeness or conformity of sufferings, Christ is dead once to satisfy the rigour of the Law; and so must Christians destroy their sins, and mortify themselves, that they may observe hereafter the *righteousness* of the Gospel. Christ, during that terrible storm that made Him weep and cry aloud, (Matt. xxvii. 46. 50., Luke xxiii. 46., Heb. v. 7.), did suffer such a heavy punishment as might satisfy God's justice; and his mystical body must every day both undertake and suffer such fatherly corrections as may overmaster their own sins. In a word, the holy Saviour was willing to be crucified, because this dismal execution was indispensably necessary

to turn away the wrath to come; and his true members must be willing to crucify themselves with Him, because this dicipline is as indispensably necessary to destroy in them, by degrees, that inward corruption which would bring back again this wrath.

O Father of mercies! *I beseech thee, both by the merits of thy Son who now intercedes in heaven, and by that bloody Sacrifice which he hath offered on the cross, (whereof thou seest the Sacrament upon this table,) this day be pleased to receive me into the communion of his sufferings, and hereafter into the communion of his glory. Cast not away from thee in displeasure the elevation of these hands, which I will fasten to his cross, so far as they may not offend, and which I do now stretch before thee with a true desire that hereafter they may serve thee; neither despise the Sacrifice of a poor soul, which also his cross hath wounded with the sense of her misery, and by this wound lays it open, both to pour out her own prayers, and to gasp after thy mercies. O God and Father! bestow on me such a measure of that* Spirit through *which thy Son* offered Himself,[1] *as may sanctify for ever the body and soul which now I offer, and may likewise help me to perform the service which I do promise. A spirit of contrition, that I may sufficiently detest those sins which did deliver my God to death; then a spirit of holiness, that I may never be tempted to them any more than a crucified man can be tempted. O let this crucified body, which I present to thee for such, never be untied from his cross, either to fall to*

[1] Heb. ix. 14.

*those violences that have pierced my Saviour's hands, or to fly up to those vanities that have crowned his head with thorns, or to follow unjust pleasures that have filled his dear soul with grief, that have filled his entrails with gall. Arm and rod of the Lord, who in thine anger didst revenge all these sins upon my Saviour, in thy mercy correct and destroy them also in me. So, my God, accept of a heart that sheds now before thee its tears, as a poor victim does its blood, and that raises up unto thee all its desires, its thoughts, its zeal, as a burnt offering doth its flames. Finally, since my Sacrifice can be neither holy nor accepted, being alone; accept of it, O Father, as it is an oblation supported by that Sacrifice which alone is able to please thee. Receive it clothed with the righteousness of thy Son, and made acceptable with that holy perfume that rises from off his altar. And grant that He who sanctifies, and they who are by Him sanctified, may be joined in one passion, and may enjoy hereafter with thee the same glory.* Our Father, which art in heaven, &c.

## SECTION VIII.

### CONCERNING THE OBLATION OF OUR GOODS AND ALMS; OR THE SACRIFICE OF JUSTICE.

1. It is an express and often-repeated law of God by Moses, and no where repealed by Christ, that no worshipper shall presume to appear before Him with empty hands. Sincere Christians must have them full, at the receiving of the holy Communion, with four distinct sorts of Sacrifices:—1. the Sacramental and *commemorative Sacrifice* of Christ; 2. the real and *actual Sacrifice* of themselves; 3. the *free-will offering* of their goods; 4. the *peace-offering* of their praises.

2. The first, as representing the Sacrifice offered on the cross, is the ground of the three others, especially of the second, which must no more be separated from it, than parts are from the whole, or the body from its head. These two are so close coupled together, that St, Austin[t] more than once, by the body of Christ in the holy Communion, understands Christ's mystical body, which is the Church. And St. Cyprian[u] says expressly, that Christ and his people are contained and united to-

[t] Aug. apud Fulg. de Bapt. Æthiop. c. ult.

[u] St. Cypr. lib. ii. Ep. 3. In the Leipsic Edition of 1838, the pas-

gether in the holy cup, (that being represented by the wine, this represented by the water); so that Christ is not there without his people, nor the people without their Saviour.

3. The third and fourth, which are the Sacrifices of our goods and of our praises, are appendages following after the second, that is, the Sacrifice of our own selves, by as natural a consequence as the fruits and leaves follow the tree, and as what we *have*, or what we *can*, must needs come after what we *are*. All the world knows how that blemished and lame Sacrifices were abominable under the Law; and certainly bodies without *heads*, souls without their *faculties*, and persons without their proper duties, are not better under the Gospel. Such mutilated Sacrifices cannot suit with that of Christ, which was perfectly whole and entire. Therefore, as when we once offer ourselves to God, our souls and bodies become attending Sacrifices on the Sacrifice of Jesus Christ; so must, by the same equity, all our goods and services, by way of secondary oblations, attend the Sacrifice of our persons. And as the *lamb*, in the daily Sacrifice, was never offered without its *meat oblation*, nor this meat oblation without its incense, its wine, its oil; so the eternal Son and Lamb of God, who was pleased to offer Himself for me, must neither be offered without me, nor, whensoever I offer up myself, both by Him and with Him, must I appear as a dry and unsavoury meat offering without juice, without sweet smell, without all

sage alluded to is Ep. 63, xiii. Quando autem in calice vino aqua miscetur, Christo Populus adunatur, et credentium plebs, ei, in quem credidit, copulatur et conjungitur.

the holy dispositions of readiness and joy to obey and please my God in all good works, whereof the incense, the wine, and the oil were, under the Law, sacred emblems. In a word, whensoever we offer ourselves, we offer, by the self-same act, all that we have,—all that we can; and so, consequently, we do engage for all, that it shall be dedicated to the glory of God, and that it shall be surrendered into his hands, employed to such uses, upon such occasions and times, as he will be pleased to appoint.

4. *Hear, then, my son,* (as says the wise man,) *look to thy feet when thou enterest into the house of God, lest thou offer the Sacrifice of fools.*—(Eccles. v. 1.) It is the Sacrifice as well as the part of a fool to offer the person without the goods that attend it, as it were the bones without the sinews and the flesh that cover them. It is the same act of an impious wretch, to mangle and to mutilate either the holy Sacrifice which Jesus hath made to his Father, or the holy Sacrament which he hath ordained to his Church, or that holy oblation which, after his Sacrifice, and at his Sacrament, he is pleased to require of us. And after we have presented it, it is an act, not only of great impiety, but of as great a sacrilege as was that of Ananias, to withdraw, without leave, any *part* of that whole which we have devoted to God's service.

5. It behoves not Israel alone to go forth out of Egypt, with all their children, and cattle, and goods, to offer them unto the Lord, that he may take either all, or such a part as he will be pleased to choose (Exod. x. 25, 26). All the Gentiles were likewise to go and give themselves up to God's ser-

vice, with their gold, their silver, their dromedaries, and their chariots laden with their chiefest substance; the Egyptians, with all their wealth; Tyre and Sidon with their merchandise (Isaiah, xxiii. 18; and lx. 6, 7, 9); the wise men, with their frankincense, their myrrh, and their gold; and so, every sinner at his conversion to God was to consecrate all to Jesus Christ, and to the service of his Church. From that very moment that, by any real act of conversion, of faith, of repentance, or of vow, we have given up ourselves to Christ, who hath likewise given Himself for us: as by virtue of this mutual communion, all that He possesses becomes ours, namely, his grace, his immortality, his glory; and so He bestows it upon us, according to the times and degrees which He sees best for our *salvation;* by the same consequence, all, whatsoever we have, doth become his, so that He may take it after, in what proportion and season soever He shall see best for his *glory.* The two asses which He sent for by his disciples, that He might ride on them to Jerusalem, and the chamber which He commanded to be ready, that He might eat the passover in it, were not so absolutely his, as are our lives, our goods, &c. whensoever *the Lord hath need of them.* (Matt. xxi. 2, 3.; Luke, xxii. 11.) Those things were his only by the right of propriety, which, as to a sovereign Lord and God, is naturally reserved upon any thing which He creates or saves; but these are his besides, because we, with ourselves, have given them. When He calls for the former, to deny them were injustice; but to deny these latter were a visible sacrilege: all that we are, what we can do, and

what we can give, even to the least vessel in our houses, being involved and made holy in this one consecration. *In that day shall there be upon the very bridles of the horses, Holiness unto the Lord; and every pot in Jerusalem and Judah shall be holy unto the Lord.* (Zechariah xiv. 20, 21.)

6. This consecration, whereby the worshipper offers and resigns up all himself and all his concernments to God, if it be well done, and duly performed, is, first, as for our souls and bodies, a Christian *apotheosis,* if I may use this word, which both makes them capable of the Sacrifice and Grace of Christ, and raises and prefers them to the very nature, that is the condition of holiness and immortality of God. Secondly, as to the consecrated things, it is a miraculous privilege,which in the end infinitely multiplies every thing which is thus parted with; it blesses the use of it, although it be but presented, as long as we can enjoy it, and finally exchanges it, when we can enjoy it no more, for such advantageous returns, as may be conceived to be, not such as when water was turned into wine, or dirt into gold, but such as if we conceive a glass of water turned into streams of everlasting comforts; the dust of Israel into so many stars of heaven; small cottages of clay into royal palaces; and vain declining shadows into real and eternal possessions; *Thou hast been faithful in a few things, I will make thee ruler over many things,* &c. (Matt. xxv. 21.) But if the law of these consecrations be not well performed; if *Levi* come to serve *Ashtaroth,* after he hath dedicated himself to God; and if the offerings of the people be employed to profane

uses, after they have touched God's altar, then there are as many and as heavy curses to be looked for, as on the other side, upon a better use, there are many and great blessings to be expected. So that upon all considerations, both of prudence and of duty, first, we must give up all to God; next, after we have given, we must fly all, not only as two most odious sins, but also as two most terrible mischiefs, the *sacrilege*, in withdrawing at any time when God demands it, what hath been thus consecrated to Him; and the *profaneness*, in misspending, upon superfluous or worse uses, what of it He is pleased to allow to our proper necessities, and other lawful conveniences.

7. Now though Christ our blessed Saviour, by that everlasting and ever same Sacrifice of Himself, offer Himself virtually upon all occasions, and we, on our side, also offer ourselves and what is ours with Him, several other ways besides that of the holy communion; as, at our conversion and first act of faith in Him, Christ (says St. Austin)[y] *is sacrificed for the salvation of every sinner at the very moment he repents, and believes him to have been sacrificed;* and at our baptism, *for every one offers the Sacrifice of the passion of the Lord, at that time that he is consecrated by the faith of this passion, and baptized a Christian,* saith the same father;[x] *and the baptism of*

[y] Aug. Evang. Quæst. lib. ii. quæst. 33. Tunc enim cuique occiditur cum credit occisum.

[x] August. Expos. Inchoat. ad Rom. De sacrificio—de quo loquebatur tunc Apostolus, id est, holocausto dominicæ passionis quod eo tempore offert quisque pro peccatis suis quo ejusdem passionis fide dedicatur, et Christianorum fidelium baptizatus nomine imbuitur.

*Christ is the blood of Christ,* saith another.[y] Nevertheless, because Christ offers Himself for us at the holy Communion in a more solemn and public sacramental way, (thence it comes, that the memorial of the Sacrifice of Christ thereby celebrated, takes commonly the name of the Sacrifice itself, as St. Austin[z] explains it often), we are then obliged, in a more special manner, to renew all our Sacrifices, all the vows of our baptism, all the first fruits of our conversion, and all the particular promises which, it may be, we have made, either at our repenting of some sin, or at our deliverance from some imminent danger, or at the recovery out of some grievous sickness, or at the receiving some other signal mercy, whether for ourselves or for our friends. *I will go into thy house with burnt offerings I will pay thee my vows, which my lips have uttered, and my mouth hath spoken, when I was in trouble.* (Psalm lxvi. 13, 14.) Then and there, at the altar of God, must we both discharge all the vows which, for some hindrance or other, we had not yet the convenience to fulfil; and set afresh from *Communion* to *Communion,* as they did the *show loaves* from *Sabbath* to *Sabbath,* all those other performances which, by their nature and our duty, can never be fulfilled but with the very end of our days.

3. So shall the new Israel tread in the pious steps of the old, who ever, from time to time, reiterated, either in *Mispah* or in *Gilgal,* &c. that covenant

[y] Chrysost. Hom. 16. Hebr.

[z] Aug. de Civ. cap. v. Id. Ep. xxiii. ad Bonif. de Consecr. Disc. 2. hoc est.

which the Lord hath made with him in *Sinai.* It is true, the Lord did not then again repeat the thunder that once made the mountains tremble, as in our churches He doth not reiterate that very passion that made the powers of heaven mourn and shake. Nevertheless, as Joshua, Asa, Josias, Jehoiadah, and other such holy men, could from their Master assure the people, that the covenant which they did renew, for example, *in Shechem,* (Jos. xxiv. 25; 2 Chr. xv. 12, and xxiii. 16), was not less powerful, either to bless the observers, or to destroy the offenders thereof, than it was when Moses and the holy angels published it, at the first, upon *Sinai;* so now the ministers of our Lord Jesus Christ, having in their hands the Sacraments of the Gospel, (true seals and tables of the new Law,) may both produce and give them out as evidences that the Sacrifice of their Master is not less able to save men's souls, when it is offered to men, and sacramentally offered again to God, at the holy Communion, than when it was newly offered upon the cross. And this is the reason wherefore all faithful Christians ought then, as effectually, to reinforce all their oblations, their vows, their contritions, and their protestations; *Men and brethren, what shall we do?* And, *God forbid that I should ever glory but in the cross of my Saviour;* as the Israelites did by protesting upon the like occasions; *We will obey the Lord our God;* and, *the Lord is the God, the Lord is the God.* (1 Kings xviii. 39): both Israelites and Christians seconding their protestation of obedience, and their prostrations of body, and resignations of their minds, with secondary

sacrifices; those, of *bulls* and *rams*; these, of *alms* and *pious works.*

9. By this it is easy to see that our holy eucharistical Communions are much correspondent to those feasts that did call the people of Israel together, first, to appear and prostrate themselves before the Lord, with *Sacrifices for their sin*; and then to lay upon the altar that other kind of Sacrifices which they used to call *peace offerings,*[a] and which were ordained to express both their thankfulness to God, and their charity to men. And in this friendly concurrence both of mysteries and of holy duties that attend them, all respects duly observed, Moses may still, with the same power, command both new and old Israel, *Thou shalt keep the feast unto the Lord thy God, with a tribute of a free-will offering of thine hand, which thou shalt give unto the Lord thy God, according as the Lord thy God hath blessed thee:—And thou shalt rejoice before the Lord thy God, thou, and thy son, and thy daughter, the Levite, the stranger, the fatherless, and the widow. And ye shall not appear before the Lord empty. Every man shall give according to the blessing of the Lord thy God, which he hath given thee.* (Deut. xvi. 10, 11. 16.)

10. The first Christians ever took it, and constantly practised it, so. For, whensoever they met at their devotions, whereof the holy Communion was the most ordinary and the most essential part, they did make the use of all their goods to be common among themselves; and the distribution

[a] שלמים Peace offerings, εἰρηνικὰ εὐχαριστικὰ.

of this blessed *Sacrament* was so constantly attended by the distribution of their *offerings*, that it is somewhat hard to discern which of the two the apostolical history intends to signify by the *breaking of bread*, so often mentioned in the Acts. Some pious and learned men have thought that this largeness and frequency of offering, which, in the primitive times, was all the stock they had for pious uses, made that article which immediately follows that of the *Church*, that is, *the Communion*, or *communication of the saints*. But, however, though this were not the *article of faith* there meant, yet it was an act of piety, so frequent and so essential in those days, that St. Luke would place it amongst those other sacred functions that comprehend the whole duty and service of the Church. *They continued steadfastly in the doctrine of the Apostles, and in the Communion, and in breaking of bread, and in prayer.* (Acts ii. 46.) Thus were the primitive Christians literally and punctually such as holy David had prophesied they should be, a people that would come and offer themselves, with their *free-will offerings*, to Christ, *in the day of his power*, and of that glorious effusion of graces, that, like to a celestial dew, would appear wonderful by a thick and sudden producing of subjects and soldiers ready armed for his service.—(Psalm cx.)

11. For this purpose it was, that the bishops had in their churches, two tables. One of them was ἔσω τοῦ θυσιαστηρίου καὶ περιπετάσματος, *i. e.* within that space where the ministers did officiate at the altar, and where were curtains purposely shut, to keep non-communicants from the sight of, and ac-

cess to, the holy mysteries. The other was where the people could freely come to offer their gifts, part whereof afterwards was brought by the deacons to the communion table. Hither were brought the *free-will offerings* of the people, bread, wine, oil, wool, sometimes cloth, silver, and any thing else that might be useful to the Church, (till, by express canons of the Church,[b] those oblations in kind were limited to such things only as could be employed about the Sacraments and service of the Church); and all this was offered up to God by all Christians, by way of a *daily Sacrifice.* And when the Christians had offered up to God their goods, the priest who did receive them did solemnly pray to God, that he would be pleased *to look on their oblations, as he did once on those of Abel, of Noah, and of Abraham.* Out of these oblations, the elements of the holy Communion were taken forth, and presented at the other table, where they were blessed by the Bishop or priest, and distributed by him to the people, as from God, to assure them he had accepted of both their persons and offerings; and that instead of the bread and wine, which they had offered upon his altar, as either the *first fruits,* or the *representatives* of all their goods, he was pleased to return to them, not simple bread and simple wine, but such blessed bread and wine as were both the sacred mysteries of the body and blood of his Son, and an infallible surety of all things depending thereon. This is the reason why, because primitive Christians never received those holy mysteries but

[b] Can. 37. Afric.

after they had made their offerings, and because those very mysteries which they *received* were commonly taken, as to the matter, from that bread and wine which they had before *offered*, the holy fathers, (for instance, St. Ireneus,)[c] who then had no occasion to be so exact or cautious as to distinguish precisely the nature of two sacred offices, which went constantly together, do not scruple to speak of the blessed Communion promiscuously, as Sacrament or Sacrifice.

12. Now to bring all this more home, the Law of ancient Israel, the practice of the primitive Church, and the very equity of the thing itself, do sufficiently testify, that we ought not in these, more than in the former ages, to appear before the Lord with empty hands; that it is not more fit for worshippers now than it was then, to present their persons without their goods, as it were trees without their sap and fruit; and that these same nations, which, in the prediction of Isaiah, were, at their first coming, to bring and consecrate both themselves and their gold unto the Lord, must not be now less liberal, when, by their Sacrifice, they appear to renew the vows of their former consecration; as surely God is not, upon the same occasions, less merciful, when, by his holy Sacrament, He renews unto them the covenant of his saving grace. Therefore he that comes rich is bound to appear before his Saviour with his hands full of such free-will offerings as he may take out of his abundance; as did in Israel the husbandman out of

[c] Iren. lib. iv. c. 30, 34. et alibi passim.

a plentiful harvest, when the Lord had blessed his field. He that is less able, must offer out of what he can either get by his labour, or spare by his parsimony; as the poor widow did, when she offered her mite. In a word, every one, whether he be rich or poor, is to lay down at the offerings of God, according as the same God hath either blessed or spared him. (1 Cor. xvi. 2.)

13. The quantity of these oblations, whether extraordinary, as upon a communion day, or more ordinary, as upon other daily occasions, is wholly left to the discretion of the Christian worshipper. And whereas God, by his Law, did deal with the Israelites as fathers do with children in an age unfit to guide itself, prescribing to them the measure, the time, and the manner, of every thing which they were either to do or to give, our Saviour hath by the Gospel freed all Christians from this punctual *pedagogy*, leaving them, as men able to give an account of themselves, both to their own judgment, and to the direction of his Spirit. But if this different way of the Gospel discharges Christians, now-a-days, from the subjection of doing punctually and literally every thing which the ancient Israel were to observe, it certainly obliges them to do more as to the matter, and to do it in a better manner. And God forbid that this honour and liberty, which He vouchsafes us above what He did to the Jews, should be taken by us either as a permission or as an occasion of being worse. Therefore God, in former times, did give special laws to his people for every thing they were to do, in point either of piety or charity; for example, they

were to give the tenth part of whatsoever they could gather out of their *fields*, their *trees*, and their *flocks*, besides another tenth part every third year, that is, a thirtieth part every year, and whatever could grow of itself during the vacancy of every seventh year. They were bound, moreover, to many other charitable ways of helping the poor, as to lend them money without taking either use or pawn; and to leave in their fields and vineyards so much of their corn and fruits behind, as could recompense the labour and diligence of many honest neighbours, who, at the end of the year, had no other harvest than this gleaning. And although all this was *charity*, yet it was among the people of Israel called *justice*, because it was commanded by Law, and that they were obliged to pay these alms as strictly as any other debt. Here, then, a downright Christian will do well to take notice of what all these charges may come to, and what proportion they will bear with the estate and revenue that God blesses him with, that so he may contribute towards works of piety and charity, not only so much, but more; and if not in the very same, yet in as good a kind as the Jews did. So that he may go beyond them in charity, whom the Gospel commands us to exceed in all other virtues, as we exceed them in blessings.

14. The time of these oblations is not more limited than their measure. At first St. Paul had appointed the first day of the week, that is, the *Lord's day*, for the gathering of those charitable assistances, and, as he calls them, *acceptable Sacrifices*, (1 Cor. xvi. 2; Phil. iv. 18,) which were to

be sent to the poor brethren of Jerusalem; because, even from that time, that day was in a more special manner consecrated to the solemn ministry of prayers, of preaching, and of *Communion.* Now, though the danger of profaneness, which then was less to be feared, hath in our days made the use of this *Sacrament* much less common than that of *preaching* and *prayer;* nevertheless, since by these two holy exercises, both God speaks to us and we to Him, this should be warning enough, not to presume to appear before Him without a gift. And that we may both bear up the more easily the expenses of this weekly Sacrifice, and diffuse more universally the sweet savour thereof into all the parts of our life, it would be a piece of holy prudence, to take care that every day should both bear some part of the burden, and have some share of the holiness: and that, by a daily attending to this service, the rich be still industrious to defalk some larger portions of his abundance; the poor to steal something out of his necessaries; and the middle-conditioned man to spare what he can out of all his competence. But, especially when the good Providence lets fall into our hand some considerable advantages, then let him that will grow rich in God, look upon those temporal occasions as a propitious time of harvest, whereof he must be sure to reserve the first fruits to God: and let him have a place in his house like the treasury in the Temple, where he may daily cast in his *talent,* or his *didrachm,* or his *mite,* according as God daily blesses him; and whence he must be sure to take nothing

but for a special holy use, as if he did take it from God's altar.

15. It is true indeed, that not only this, but also any thing else that we have at home, is already consecrated, since God having given it to us, we have given it back again unto God. For,whensoever we gave Him up our own persons, all our goods were involved in this general consecration, and thereby became, *ipso facto,* holy *offerings* unto the *Lord.* But as these holy offerings under the Law were of two sorts, some which the worshipper and his wife and children might eat; some of which it was not lawful for any to eat, except the priests only; my meaning is, that the truly pious Christian should gather day by day, and by little and little, (both to make his devotion less burdensome, and, by a continual application to this work, to sanctify the whole course of his life the better,) a magazine of holy things of this last kind, which may be only employed to God and his Church's service.

16. But at the same instant that the Christian worshipper shall take the materials of his good works out of this store, he must have a great care to draw withal out of the good treasure of his heart the *fire* and the *frankincense,* that is, the zeal and the holy thoughts that may improve and raise good *moral works* to the being of *religious sacrifices.* And as, without doubt, at first he had a care not to lay aside these first fruits in a corner of his house, either negligently or rudely, as some do throw their alms into beggars' hands, or as Judas did his thirty pieces into the Temple; so he must not forget himself so much as to take them thence, and bestow

them on the body or members of Christ, that is, the Church and his neighbour, but with such pious elevations and applications of his mind, as may become both that majesty which he adores, and the pious and holy act that he intends. Let him do it, whether at his door, or in the way, or in the Temple, it matters not; for the hour is long since come, that religious acts, or worshippings, are confined neither to *this mountain nor to Jerusalem.* (John iv. 21.) Wheresoever God gives thee the occasion and power to perform any holy work, there he makes *holy ground* for thee: only this work to be holy and becoming a worshipper, must, by all means, be done *in spirit and in truth.* This *spirit* will teach us what flesh and blood cannot do, both to perceive and consider, not an angel only, as the patriarchs often did, but Christ Himself, in the condition of an afflicted Church, for example, or of an honest, distressed friend; and then at such occasions to lay our liberalities, with that same mind, and thought that a true worshipper would lay his *oblations,* upon the altar, where he knows that Christ will most effectually both find it and accept of it. Once He received the gold, the myrrh, and the frankincense, which the wise men gave Joseph;[d] He did also receive the goods which Susanna and other religious women did put in the hands of his disciples;[e] since that time the Church and all her distressed members have been instated by Christ Himself, most

[d] Matt. ii. 11. No mention is made of Joseph in this transaction. —*Ed.*

[e] Luke viii. 2. It is not stated that the disciples received these gifts.—*Ed.*

expressly, into the place of these happy persons; and, as if they had been for this purpose created Christ's solemn officers and angels, about the time that He was to suffer, and to leave his beloved disciples, He promised them both to accept and account as bestowed on Himself, these small offerings, which for his sake we should deposit in their hands. (Matt. xxv. 40. 45.)

17. This same spirit, and this actual application, are the only means that we can have to raise up good moral works, and to make them true *heave-offerings*. Without this elevation, what we give, may in itself be a good deed, to us a considerable expense, and to other men some benefit; but to God it is no sacrifice; or it is such a sacrifice as sends up no savour above; but either, like the oblation of Cain, falls all down to ashes and dust, or, like the alms of Pharisees, to such a paltry reward as we get perhaps from men. (Gen. iv. Matt. vi.)

18. All these considerations and pious intentions of the soul, which to the *worshipper* must be instead of the *sacerdotal utensils*, and to the *oblation* instead of the fire and frankincense, are much revived and stirred up by the circumstantial solemnity and holiness of the blessed *Communion*. Look to the adoration of the ancient Israelites. [f] *I was, &c.* (Deut. xxvi.)

I dare appear before the Lord *with all my sins and my sorrows; it is very just also, that I should appear with these few blessings, which are mine; they are mine by thy favour, and* having received them of

[f] 1 Chron. xxix. 14.

thy hand, now do I offer them to thee.[f] *Forgive, I beseech thee, my sins, deliver me from my sorrows, and accept of this small blessing. Accept of this my Sacrifice, as thou didst of that of Abel, of Abraham and of Noah; or rather look, in my behalf, on that only true Sacrifice whereof here is the Sacrament; the Sacrifice of the only unspotted Lamb, the Sacrifice of thine own Son, of thine only-begotten Son, of thy Son proceeding from thee, to die for me.* O let Him again come from thee to me; let Him come now as the only begotten of the Father, full of grace and of truth, to bless me. *Amen, Amen.*

[f] No passage in this chapter begins thus. The place alluded to is probably v. 5. "A Syrian ready to perish was" &c.

THE END.

# MISSALE ROMANUM;

OR, THE

# DEPTH AND MYSTERY

# OF ROMAN MASS:

LAID OPEN AND EXPLAINED,

FOR THE USE OF BOTH

## REFORMED AND UN-REFORMED CHRISTIANS.

BY DANIEL BREVINT, D.D.

Hos. viii. 11.

*Because Ephraim hath made many altars to sin, altars shall be unto him to sin.*

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# THE PREFACE.

The bold practice of Papists at this day, who not only boast and own their profession, but by all false ways of lying and misrepresentation, labour to pervert others to it, renders it fit, that all the world should be made to know, both what Popery is, and what entertainment it deserves. As ignorant people, who know little or nothing of Rome, but from a pamphlet or gazette incidentally mentioning *his Holiness, sacred College*, and holy *Conclave*, may be induced to fancy it to be no less than a heavenly Jerusalem; so they also whose ears are continually filled with the ancient and venerable expressions of *Catholic Faith, holy Fathers, General Councils, perpetual Succession, St. Peter's* Chair, ingeminated at all times by the Romanists, may by the very sound of such words, be somewhat disposed towards an advantageous conceit of the Romish religion itself. Continual objects, we know, whether by hearing or seeing, will leave in the fancy or mind of men some kind of impression: and if the *Ephesians* cry up day and night the greatness of their *Diana*, it is hard if the neighbours be not tempted to think in good earnest, that this idol is a *Goddess*. Therefore I have here endeavoured to say as much concerning *Mass*, as may, with God's blessing, prevent this dangerous enchantment, and secure honest Christians, from being cheated with false wares upon the account of a fair gloss or outside. The most successful policy, that com-

monly *Papists* make use of for catching others, is to keep themselves within *general* terms and commendations of the *Catholic* Church: and after they have heaped up what they can say of the *Infallibility* and *Faith* of *St. Peter*, they confidently adorn their own *Church* and *Prelacy* with all these titles of honour. Thus a stupid ass may seem to be regardable under the skin of a *lion*, and the calves of *Jeroboam* might thus have charmed the ten tribes with the promises and privileges of *Israel*. Here, therefore, my purpose is to pull them out of these plausible *generalities*, wherewith they involve themselves to entangle others; and bring down *Jeroboam* straight to *Bethel*, there to shew him, that neither his *Calves* nor his *Priests* have any share with the true *Israel* of God. To avoid general wranglings, where imposture is more specious, and conviction more difficult, I will not dispute the truth of what they contend for, viz. that the *Catholic* Church cannot err, or that they are the *Catholic* Church. But let them come to any considerable *particulars*; as for example, let their daily worship be one; I wish for no better evidence, wherewith to demonstrate, that that Church which I do find in such a dangerous error, is neither an Infallible Church, nor any sound member of the *Catholic*. This way of proceeding may both keep common *Christians* upon a ground which they shall understand far better, than universal *abstractions*; and conclude wranglers to such a compass, as cannot afford them those shifts, that a general theme is subject to. For let them exalt as high as ever they can the virgins of *Israel* and *Juda*, I am sure the woman, whom I find committing lewdness under a *green tree*, is none of them: and let all good *Christians* amplify, and not restrain, (which latter will prove a thankless office,) the favours of *Christ* to his *Church*, and the influence of that spirit that is to lead her into *all truth*. What is all this to *Rome*, who hath run herself out into a greater number of pernicious *errors*, than

she can find in the whole *Creed* fundamental articles of saving *Faith?* To make this good, I begin with *Mass* Sacrifice, which is none of those blemishes that sometimes are seen in good faces, nor of those private ulcers that can endanger but one member; but like the plague in that Church's heart, and in the most essential part of her worship, that doth pester the whole body, and destroy the main end of Christian religion. In the opening of this disease, I have used all sincerity, and as much moderation besides, as the matter in hand was capable of. Only I am forced sometimes to call lying with another man's wife, *adultery;* the adoring vile creatures, *idol-worship;* and invading the sacred offices, *sacrilege;* and, if Romam Catholics think these expressions to be uncivil, and after their ordinary wisdom, instead of answering just accusations, complain that I reproach them, I must answer somewhat like *Elijah* in the like case, that they are the only men who have reproached themselves: for I only say, that which they do, and I have taken especial care to throw nothing upon their *face*, but what I find in their *bosom.* I hope this honest dealing will appear to any one who will take notice, that I say nothing material to their prejudice, but I produce for it some one or other of their best *authors*, and among them sometimes some of their *Saints.* If now and then I forbear it, it is in such known matters, that no man that hath any skill in these things, can doubt of my sincerity. And, if sometimes also I pass by what I know they will answer, it is because I do expect they should make their answers themselves, and give me some opportunity of enlarging what I have to say further, without interrupting my discourse with unseasonable digressions. In the meanwhile, my best wishes and endeavours are, that truth may be fully known on all sides; and I would think it no less sin to make *Papists worse* then they are, than to make *widows* more destitute, or poor naked people *poorer.*

It is true, I publish in this book several things, which they do not *preach*, and which perhaps many of their most zealous disciples never heard of: but I say not one word but what they publicly teach in their *Schools*. If they do not preach it also in their Churches, or there deliver it in such a scholastical style, as cannot be well understood but by themselves; it is out of a great care they have, lest their people be offended with knowing too much of their *Mysteries*. I hope we may be allowed to take the same care, that our own be not seduced, because they know too little of them. But, however, to leave it to their best discretion, how far they will be concerned to make their people either knowing, or ignorant; what here I now publish, is nothing less than the fundamental (though hidden) part of what they preach. Roman Mass, worship, and service cannot subsist, unless it be propped up with these and more absurdities; nor can any considerable stones of their altars stand together, without being made fast with such dirt. Therefore I make it my business, (as I think in conscience it is my duty, especially at this time,) to vent what others smother and keep close; and to bring forth out of their *altars*, up to their *gates*, and into our *streets* such dismal pieces of their *Catholic* worship, as whosoever views them well, shall have, I hope, no great temptation to look over friendly towards *Rome*. In order to this end, I have taken special care to use no arguments, but such, as all sorts of men can understand, and to lay aside all weapons, (how good and strong soever,) that cannot be well handled without some *Philosophy* and *Scholarship*: my present intention being only to instruct all common *Christians*, and to lead them in a plain way, where afterwards they may see enough to lead themselves. When the patrons of *mass* worship shall run for more safety among the thorns, and into that intricate labyrinth of scholastical *distinctions*, and terms of art, where any foolish *heresy*, as well as *mass*, may find shelter; it will be soon

enough to follow them thither, and to rescue thence *sense*, *scripture*, and *common* principles of reason, which their new divinity seeks to smother and abuse: and God, in his good time, will send both his *light* and his *truth*, to confound these works of *darkness*. Amen.

# CONTENTS.


CHAPTER I.

THE causes of the ancient exaltation of the Roman Church, and its pitiful decay in essential points of Religion, especially about its solemn worship, called *Mass*.

CHAPTER II.

Of the ancient word and signification of *Mass* or *Missa*: and that the present Roman *Mass* is quite contrary to it.

CHAPTER III.

The nature and end of this new *Mass*: and upon what gross mistake it is of late brought in, to offer and to *sacrifice* the Son of God.

CHAPTER IV.

The untruth and impiety of this *Mass offering*.

CHAPTER V.

What vile and low value the true *sacrifice* of Christ upon the cross is reduced to, by this continually reiterated *Mass offering*.

CHAPTER VI.

The greater impiety of *Mass sacrifice*: and what a horrid mystery it were, if it were true.

CHAPTER VII.

That this pretended *sacrifice* cannot be really performed, without a fearful and barbarous cruelty against Christ.

CHAPTER VIII.

That its *idolatry* is as bad; and that no Pagan god ever had so many notorious characters of being an idol, as hath that, which is solemnly and directly adored at every *Mass*.

CHAPTER IX.

Of the altar, and the ten or twelve miracles, that must attend Roman priests at every *Mass*.

CHAPTER X.

Of the office, ministry, and order of this Roman priesthood.

CHAPTER XI.

A discourse concerning the priesthood of Melchisedeck, and Christ. And a clear demonstration that Roman priests are not priests after this order.

CHAPTER XII.

That neither Roman priests, nor Roman sacrifice have so much as any probable ground in Scripture.

CHAPTER XIII.

That the literal and proper sense of "*This is my body*," and other words belonging to the blessed Sacrament, destroys both transubstantiation and *Mass*.

CHAPTER XIV.

That therefore the Roman priesthood, as far as it attempts to offer and sacrifice really the SON of God, is a most sacrilegious office.

# CHAPTER I.

## CONCERNING THE EXALTATION, AND DECAY OF THE CHURCH OF ROME.

THE world cannot afford a sadder instance of what our Saviour Christ lamented once about Capernaum, Matt. xi. 23, than what impartial Christians see accomplished in the spiritual condition of Rome. This Church, reputed to have had her foundation laid by the hands of two great apostles, St. Peter and St. Paul; and immediately after them, raised yet higher by the pastoral care, and cemented with the blood of about thirty martyrs, who all were bishops there; upon this account, she, since her very beginning, has ever appeared most eminent and venerable among apostolical plantations. Beyond this, the city wherein She dwelt, was both the head of most nations, and the most ordinary rendezvous of mankind; which circumstance added also many cubits to her stature, among, and (I may say,) above all other patriarchical Churches. For either by a civil congruency, or by other considerations of prudence, this practice was held in the Church, even before General Councils, as it appears

by the Nicene[a] canons, that episcopal dignities, which otherwise as to their character were all equal, should as to their exterior order and dependency, take some pre-eminence from the secular dignity, and jurisdiction of their cities. And this is the very reason wherefore Antioch, and Alexandria, great head cities then in the world, raised presently their own bishops to the dignity of Patriarchs: and the second General[b] Council, which was confirmed by the two[c] others that followed next, allowed the bishop of Byzantium, which before was but low, to take place before all, next to the bishop of Rome, as soon as Byzantium was grown to be Constantinople, and made the seat of the Eastern Empire. Thus the ancient Roman Church, being then a city built upon seven mountains, that did overtop the whole world, and as it were a light burning upon seven high and conspicuous candlesticks, became very remarkable, and was deservedly looked upon as the principal Church of the world.

This lustre and principality received afterwards very great improvement, from the conversion of the Emperors: who, being then most zealous in propagating religion throughout all the parts of their empire; and taking, as it was fit they should, the bishops for their directors, when, either churches were to be built up; or heathenish temples to be pulled down; or general councils to be assembled; or, in a word, any thing done that might advance Christian piety; it could not be otherwise, but great notice should be taken of, and from all parts

[a] Concil. Nicæn. Can. 6, 7.

[b] Concil. Constant. i. Can. 3. [c] Concil. Eph. Can. 8.

addresses made, to those worthy prelates, whom then the Emperors had not only in their court, but even, as it were, in their bosom.

Next to the Emperors' favour, that which much advanced, and most justly raised the credit of the Roman and other bishops in the West, was their soundness in the faith, during those days, that most Churches in the East were either infected with the heresy of the Arians, or persecuted by their rage. For then all the Latin bishops enjoying the happiness to live under such masters, as both continued orthodox, and commonly had some influence upon the Eastern Emperors, who did not so: and these worthy bishops of Rome, being then sometimes as zealous to move their Emperors to help and countenance the sound doctrine, as either the emperors or bishops of the contrary side were busy to adulterate or destroy it: if in any part of the world, any good church, or good bishop were in distress, the Roman Church did most commonly hear of it; being then the most comfortable sanctuary that sincere professors could run unto, when they were either turned out of their churches, or banished out of their countries.

Thus her bishops, during well near five hundred years after the time of the apostles, proved, (at least many of them,) the stoutest champions of the faith; if not to maintain it by their writings, (for they never were celebrated for much learning,) yet to seal it often with their blood against persecuting pagans; or else to help and protect it with their credit against Donatists, Arians, and other like false Christians.

Lastly, what completed the honour and authority deferred to the Roman and Western bishops on these accounts, was the unhappy jars and variances, which, during these Arian persecutions, the very orthodox, whether bishops, or believers, were apt to have among themselves. For as the Arian faction did not blaspheme every where in the same degree, but some kept close to the expressions and reservedness of Arius, some went further, and some followed him but half way: so the orthodox party likewise, though they had but one heart and one faith, as to the main fundamentals; yet they had not all one mouth, either to defend, or express it; but herein every one did take the liberty to follow, whether his own judgment in the method of asserting the true doctrine, or his prudence in preserving, whensoever it could be done, the peace and union of his flock. Till at last this kind of variety bred such mistrust and jealousy among the very best of them sometimes, as it appears[d] by St. Basil, that they suspected one another, and oftentimes thought themselves sure of nothing, besides the Nicene Confession, unless they had it from Rome, or Italy, the parts where these points had not been disputed, nor the bishops ever tempted either to wrong, or disguise the truth. It was in those days, that even St. Jerome,[e] who in his retirements in Syria used to be tutor to the bishop of Rome in many points of divinity, professes he would believe nothing in this, no not so much as to admit the word hypostasis, that is per-

[d] Apud Greg. Naz. Ep. 20. p. 789. tom. i. Edit. Paris.
[e] St. Hieronym. t. 2. Ep. 57. ad Damasum.

son, or subsistence, (now common in the Latin Church), unless that bishop would assure him he might do it. And upon this same consideration, whensoever Valentinian, Gratian, Theodosius, and such other Emperors, famous for their faith and piety, would bring their subjects in the east to their own communion, they alleged most commonly as a prevailing inducement, that such was the faith of Damasus, or Ambrosius, &c. bishops then at Rome, and Milan.

But, as the highest floods are followed by lowest ebbs, it is sad to observe, what visible decay the Church of Rome fell soon into, from this great exaltation. The first step which she made downwards, may very well be conceived to be, her vain delight to look down on all below herself, which often makes their heads giddy who stand in very high places.

One of the most holy, as well as judicious bishops of his age, I mean St. Cyprian,[f] observed some shrewd beginnings of that haughty spirit, even when Pagan persecution should in all likelihood have kept it low. As soon as better times, and the favour of the Emperors had made it warm, presently appeared with greater evidence the occidental arrogancy, which St. Basil[g] takes notice of; and the secular pride and pomp, which St. Augustin,[h] and a whole council taxes in the Roman prelates, when yet they were very good men;

[f] St. Cyprian. Epist. l. 2. Ep. 1. ad Stephanum. Idem. t. 2. Ep. ad Quir.

[g] St. Basil. ad Euseb. Samos. Ep. 10.

[h] Concil. Afric. sub Bonifac. Epist. ad Bonif. Et Ep. ad Celestin.

which are infallible proofs, both of this unhappy declination, and of the great difficulty to be both great and humble at once.

When this passion first began to flame, it prevailed upon three of these bishops, Sozimus, Boniface, and Celestin, otherwise deserving men, so far as to set them upon invading[i] the common right and liberties of the best churches in the world, (for such were in those days the African,) either by a most shameful forgery, or, which is less probable, with a most stupid ignorance: and transported Pope Gregory the Great so much beside himself, that the desire of making himself yet greater by the favour of an emperor, tempted him to applaud the bloody[k] Phocas (that inhuman monster, who first killed the five sons of Mauritius one after another, in the presence of their own father; and after he had stabbed to the heart that good prince, his lord and sovereign, with this most tragical spectacle, really murdered him at last, and imbrued his hands in his blood); him, I say, Pope Gregory flattered in a solemn letter, inviting Heaven and Earth[l] to rejoice at his promotion and singular clemency, who was guilty of those abominable butcheries.

This St. Gregory the Great, as they call him,was a great saint, if you take the pains to compare him with those many droves of bears and tigers, who have succeeded him. For if you search out the times past, and run over all successions, either of Consuls from Brutus, or of Emperors from Cæsar,

[i] Ibid.

[k] Baron. ad An. Chr. 602. n. 19.

[l] St. Greg. Regist. l. 11. Ep. 38.

or of Sultans from Mahomed, the best historian shall be very hard put to seek, before he find among them all, as long a list of abominable livers, as this Roman See, from this Gregory, can afford. Sometimes whole sets of popes, as their own authors[m] do confess, were advanced to that dignity by known whores. Sometimes being magicians, they advanced themselves to it by their own art;[n] and oftener by murder,[o] and poison. Cardinal Bembo[p] says, that Gregory the VII., who first notoriously raised popes above kings, had an honest friend Brasutus, who to make him room somewhat sooner, dispatched in this way many of his predecessors. And to this purpose an honest bishop[q] used to say, with a sad allusion to Hebr. ix. 7, that their high-priests did not often enter into their sanctuary without blood, even of their own brothers. Hell itself cannot suggest any kind of either crime, or uncleanness, adultery, incest, and sodomy, which you may not find in some pope. And these villains, or, as they themselves call some of them,[r] incarnate devils, thronging[s] by twenties and thirties, one upon another: and sometimes two or three together, do make up that succession, that now a days the Church of Rome so much stands upon.

[m] Luitprand. l. 2. c. 13. Baron. ad An. 908.

[n] Fascic. tempor. de Serg. fol. 71.

[o] Card. Bemb. in vita Hildebrand.

[p] Idem.

[q] Joh. Sarisb. Polycrat.

[r] Concil. Const. sess. 11. "In tantum ecclesiam Christi scandalizans, quod inter Christi fideles vitam et mores suos cognoscentes, vulgariter dicitur diabolus incarnatus."

[s] Genebr. ad An. 901. p. 553.

It is no wonder, if these men, having so notoriously put away all good conscience, have also made fearful shipwrecks concerning faith. Not to speak of those Popes, who, either out of infirmity, as Marcellin and Liberius; or out of ignorance, and ill persuasions, as Zepherinus, Felix, Anastasius, Honorius, John XX., John XXIII., &c., sided with heretics: and to mention only some of those doctrines, that have a general influence to poison that whole body; who knows not, that by degrees the blessed Virgin hath been made the ordinary object of Roman adoration; that Christ Himself is by special masses[t] sacrificed to the honour of this goddess: and that by solemn psalters,[u] bibles,[x] and rosaries, the highest strains of prayer and piety, that David and other saints, in their several times, were able to worship God Almighty with, are largely bestowed on her.

On the other side, who knows not also how by a fearful fall from that seat of glory, where some missals will have her[y] to command our very Saviour, their legends bring her down sometimes to such services, as no woman of ordinary honesty would undertake? As for example,[z] for fifteen whole years together to take at Church both the form and the office of an incontinent nun, lest it should appear all the while, that she was out of the convent, rambling up and down in bawdy houses;

[t] Miss. Paris. Missa de B. Mar. p. 18. [u] Psalter. S. Bonav.

[x] Biblia Mariæ. Where most part of the things contained in the Holy Bible, is applied to the Virgin Mary.

[y] Miss. Paris. ut sup.

[z] Magn. Specul. Titul. B. Mar. Exempl. 19.

and to appear[a] before judges in behalf of a lady, who in the absence of her husband, had enticed her own son, and murdered the child, whom she had by that incest. Here Catholics have exceeded Turks and Pagans: these never raised a creature so high, nor those ever depressed the Blessed Virgin so low.

The Christian world hath no church of any denomination or communion but the Roman, that ever sought for salvation by trivial methods of mere human invention, that neither any apostles ever taught, nor any fathers of the ancient Church ever heard of. For instance, a vast treasure[b] is pretended to be left in that Church, and continually supplied and filled up with new satisfactions of their saints; which our Saviour did not think of in that parable of his, where He makes virgins so incredibly foolish, as not to know where to get oil. A sovereign power[c] is said to be in the Pope, which Paul and Peter never had, of distributing out of this large profusion of indulgences and pardons, even sometimes for thousands of years. Rosaries, great[d] and small[e] offices are made and published, for the recommending whereof to the special devotion of Christian people, many instances are produced to demonstrate, that the most desperate sinners cannot die without confession,[f] (although hangmen[g] cut off

[a] Magn. Specul. Tit. Conf. Exemp. 7.
[b] Clement. 6. Extra Unigenit. de Pœnitent. et remiss.
[c] Ibidem. [d] Clavis magni Thesaur. B. Alanus.
[e] Al. Gazæus de Offic. B. M.
[f] R. P. Seraphin. Bazius Hort. Exemp. titul. de B. V. Ex. 29.
[g] Tho. Cantior. de Apib. l. 2. c. 29. Cæsarius Mirac. Et Hist. Mirab. l. 7. c. 59.

their heads, or fishes[h] eat up their whole bodies,) if upon certain days they will read these books, or procure them to be read by others. Devotions and fastings upon Saturdays are enjoined to the honour of the Virgin Mary, who upon this very account takes, as they say, sometimes robbers,[i] sometimes lewd women,[k] sometimes worse criminals[l] into her protection. Scapularies[m] and other such instruments are recommended, whereby any man or woman may draw towards him or herself, the benefit of all the prayers and satisfactions and penances, that whole fraternities of Mount Carmel, or St. Dominick, or St. Francis, have ever since their foundation sweated for. And to make all good, there are many bulls, especially that which is called the Sabbathine,[n] confirmed authentically by diverse Popes. Thus numbers of people, that have all imaginable reason to fear hell, and can hope no pardon from heaven, as long as they live as they do, are easily tempted to go to Rome, which now, more than in her first original, is become an asylum to all villainy.

The very light of common honesty, which all the original corruption of nature hath not as yet been able to put out, and which Pagans and Turks cannot forbear to reverence, is not safe, at this very day, among many doctors of that apostolic and in-

[h] Alexis de Salo Meth. Adm. c. 7. fol. 151. Id. Mir. 68.
[i] B. Alanus i. p. c. 19. Clavis, &c. 21, 22.
[k] Alexis de Salo ex Scalâ Cœli Privil. 3.
[l] Id Privil. 5. fol. 33.
[m] Chronic. B. Genitr. p. 72. Aurea Corona Dominic. Sexages.
[n] Bulla Sabbathina Johannis XXII.

fallible See. Not to speak of those bloody bulls, that undertake to dethrone kings, and to give leave to their subjects to be forsworn; nor of those infamous licences, whereby a Mass priest was allowed to keep, besides one concubine at home, *tres putanas*, that is, among his other spiritual preferments, three or four prostitutes, who pay him a weekly tribute of what they can get by their trade.° The rules of Christian holiness, that goes next to the angelical, are of late times brought down so low beneath the heathenish honesty, that great and eminent directors, such as the reverend fathers, Escobar, Bauny, Lessius, &c. can comfort tender consciences with a new art, which they have found, of justifying almost any sin; either by directing intentions; or by virtue of what they call probable opinion: or by some other good method of teaching men; how it is lawful, for example, for good children, to be glad that their father is departed: for careful servants, to pay themselves such wages, as they think they may well deserve, out of their master's purse, without his knowledge, or consent: for gentlemen to destroy one another upon such either affronts or injuries, as may be esteemed worth five shillings: for young men or women, upon lawful occasions, to venture themselves into such places, where they can probably foresee, they shall be ensnared to sin, &c. And though these confessors meet in their Church, sometimes with refractory consciences, which cannot admit of such doctrines, these plump casuists have the best seat

° Cornel. Agrippa de vanit. Scient. c. de Lenon. Sic enim Proverb. Eccles.

and countenance in the synagogue, when their opposers are kept, for the most part, under a cloud.

Now since these guides dare be such knaves in a plain way, where all honest persons may see well enough to guide themselves: what can it be thought they may not dare, about high points and Mysteries, which none but learned men can understand? And thus it happens unluckily, that that which concerns the Sacrifice and Sacrament of Christ's body, as it is both the most holy and proper centre of as well invisible, as visible Christian worship, is now a days the most grossly and visibly abused. And if God give me life and health, I can most clearly demonstrate, that the Roman clergy hath made choice of the most sacred place of the Church, there to set up the most pernicious abuse, which they call Mass.

## CHAPTER II.

### CONCERNING THE WORD MASS, AND ITS ANCIENT SIGNIFICATION.

MASS or Missa is a word almost as old, as the corruption of the Latin tongue, whence it comes; but much older than the corruption of the Latin Church, in that part of service which it was used to signify.

There are more than a thousand years passed, since that Missa, or Mass, signified generally the whole public service of the Church: and, more especially, that part of the morning service, which after the reading of holy scriptures, and sermon, and some prayers, doth proceed to the celebrating of that most holy sacrament, which we do call holy communion. And it came to be called Missa, that is dismission,[a] or sending away, because [b] no man was suffered to stand and remain in the Church, that either could not, or would not, receive the holy sacrament: and therefore such persons, of what condition soever, as had a mind only to see and hear what was then said and done, were all without any exception dismissed, and, if need were, turned out, after one of the Deacons, or Exorcists, had cried

[a] Alcuin. de Div. Off. de Celebr. Miss. ex Isidor.
[b] Exposit. Ordinis Rom. l. 2.

with a loud voice,[c] *Si quis non communicat, det locum;* that is, whosoever will not receive, let him go forth. Ancient Latin bishops, before the rust of times had spoiled all, peremptorily enjoined it so. After consecration, says Pope Calixtus,[d] let every one receive, who will not be turned out of doors. The Primitive Greek Church was not in this point less severe, wherefore S. Chrysostom preached in a public assembly,[e] that whosoever doth not receive the holy mysteries, and stands there to hear and behold, is an impudent and rash fellow; and like that unworthy guest in the Gospel, (Matt. 22,) whom our Saviour commanded to be bound hand and foot, and turned out: not because he sat at table, says He, but because, before any sitting, he had been so bold as to come in.

To this very purpose it was ordered by another express Canon, *Si quis intrat Ecclesiam,* &c., that is, if any man enter into the Church to hear the Scriptures, and at his own pleasure abstain from receiving the Sacraments, &c., we do enjoin, that such a man be expelled out of the Catholic Church, till he undergo penance.[f] Such a sin was it in those days to recede from the express and original institution of Christ, Do this, take, and eat, &c.

Hence any one, that is not quite blinded by his private concerns, may see, 1. How wrongfully the Roman service now a days, (whence no man is dismissed, who comes to behold and to hear, but

[c] Greg. l. 2. Dial c. 23.
[d] De Consecr. Dist. 2. Peracta.
[e] S. Chrysost. Ephes. c. i. Hom. 3. Ἀναίσχυντος καὶ ἰταμὸς ἑστηκώς.
[f] Collect. Canonum S. Mart. Bracar. c. 83.

not to receive,) bears still the name of Mass. 2. How contrary it is to the old way of the ancient Church, as well as to the ordinance of Christ. 3. What kind of devotion it is in Roman Catholics, to go duly every morning to hear Mass, which express canons of the Church censure, no less than a most scandalous and disorderly action, with excommunication and penance. If the ancient office of the exorcist were revived, whose business it was, as it appears by the old Roman Order,[s] to cast out the devils, and to bid the people that did not communicate, to go out; if ancient Fathers, and Popes, and Councils, were hearkened to, I am very sure, that the best entertainment that Roman Catholics could expect from their devout and daily Mass hearing, were, if not to be excommunicated and expelled out of the Catholic Church among demoniacs and infidels, at the least, instead of kneeling before an altar, to be desired to go and walk in the churchyard. The very word Mass, that is dismissing or sending away, may intimate to them thus much: and thus, this very title, which Roman priests do keep up still, as an ancient ornament to disguise and grace their new service, stands against them, as an original evidence both to discover and condemn it.

[s] Ordo Rom. de Div. Offic. Romæ. 1593. p. 63.

## CHAPTER III.

### CONCERNING OBLATION AT MASS.

HEREAFTER we will take Mass, not according to the primary notion, as it was taken anciently, for that part of Divine worship, where the elements of Bread and Wine were by the priest both consecrated to God, and distributed to the people; which is the Supper of the Lord in St. Paul, 1 Cor. xi. 20, and *Legitima Missa*,[a] that is, the only due and lawful administration of the holy Sacrament in the old Latin Church; but, as it is now a days abused and understood by Roman Catholics, for that other solemn service of theirs, whereby they do pretend to offer unto God the Body and Blood of his Son.

How Mass came to be changed from that to this, that is, from being a Sacrament, to the being a Sacrifice, and from the sacramental communication of the body and blood of Christ to men, to a proper and real offering of the same body and blood to God, must be a very great wonder to any Christian, who knows no other Rule of his Faith and worship than the institution of his Saviour.

[a] Durant. Rational. l. iv. c. 1. fol. 42; Walafrid. de Reb. Eccles. c. 22. page 349. Edit. Rom. 1591.

For, what we call properly Sacrament, is a Divine Ordinance, whereby Christ offers himself and his blessing to faithful people who receive them: and Sacrifice is, as it were, an opposite kind of ordinance, whereby this faithful people are to offer and give up themselves, their praises, their prayers, and all such good works as God, in his mercy, will be pleased to accept of.

This, whether Sacrament or Sacrifice, is not like some ceremonies, which custom or tradition, and lawful human authority can freely bring in, and set up in the Church: it is an essential part of the religion itself, over which none hath any instituting power, but that eternal God, who is to be worshipped by it. For who else could prescribe the ways, either wherewith God will tie Himself to send blessing upon his Church; or fix the terms upon which He will be well served and pleased, when his Church returns them to Him; especially after those laws and judgments, wherewith in former times God hath so exemplarily expressed his mind, against all attempts of this kind? Num. xvi., 2 Chron. 26.

Now, it is certain, that whatsoever our God and Saviour was pleased to order in this matter, as far as four infallible authors, St. Matthew, St. Mark, St. Luke, and St. Paul can express it, concludes all, both what He did, and what He commanded us to do, within the compass of a Sacrament to men. "He took bread. He blessed it; and He gave it to his disciples, saying, Do this, take, eat, &c." That it should be a Sacrifice wherein He should,

either offer Himself, or command his Church to offer Him up to God his Father, it appears neither by any word, nor by any act of his; for there, both his words and actions are directed immediately to his disciples: and such special addresses to men, are neither usual ceremonies, nor likely proofs of any solemn Sacrifice and adoration to God.

This strange attempt of offering in Sacrifice the very Son of God to God his Father, is the pitiful abortive of a strange and pitiful mistake.

It is very true, the celebrating of this blessed ordinance, which our Saviour instituted for a standing Sacrament and memorial of his Passion, must needs be completed by such Christian duties, as are evidently true evangelical oblations, and Sacrifices. For pious communicants cannot look, nor must look, upon that solemn representation of what Christ suffered for their sins, without an humble and contrite heart, which, in the sight of God, is a very great Sacrifice: nor without a sensible and thankful heart, both to God the Father, who gave his Son, and to God the Son, who gave Himself, which is a Sacrifice of praise: nor without offering their very bodies and souls, and consequently what they have and can do; which under the Gospel must be continually the holy, and living, and reasonable oblation. Rom. xii. 1.

From the very time of the Apostles, as far as we are able to trace up holy antiquity, whensoever Christians met together, in order to public worship, they began it with these oblations: and would have thought it as unlawful in their time, as it was under

the law, to appear before the Lord with empty hands. Therefore they had them usually full, (besides other oblations, as their hearts or exigencies did suggest,) [b] with bread and wine: by which however small oblations, they, (as the Israelites before them did with a few handfuls of corn,) meant to engage and sanctify unto the Lord the whole harvest, that is, their very persons, and in a manner their estates. Thus, according to St. Augustine's divinity, [c] the Church was offered in that very oblation which she did offer. Hence it is, that this father tells [d] his new Christians, that this oblation of bread and wine, made of many grains and grapes, doth represent the mystical body of Christ, that is, the Church made of many united members; according to that of St. Paul. 1 Cor. 10, 17. Because there is one bread, we being many, are one. And the better to represent the unity and union of this body. St. Ambrose [e] thinks, that St. Paul will have the Corinthians stay all one for another, at the holy communion, that the oblation of those many might be offered also at one time. Moreover, to the same purpose ancient [f] and good authors tell us, that this oblation, which is to be made at one time, was of several measures of meal, (which the priest took care to collect out of several families,) made into one great loaf; which represented, both at the offer-

[b] St. Iren. l. 4. c. 34.

[c] L. 10. de Civ. c. 6. ut sup. Ep. 59. ad Paulin.

[d] St. Aug. apud. Fulg. de Bapt. Ethiop. c. ult. Isid. Hispal. in Levit. c. 6.

[e] Ambr. i. c. 11.

[f] Honor. Gemm. Animæ. l. i. c. 66. Durant. Ration. l. 4. c. 53.

tory, all the members offering themselves to God as one body; and in the sacrament, the body of Christ likewise, feeding and maintaining all these members.

These oblations of bread and wine, which all communicants were indispensably obliged to bring before communion: and which holy fathers[g] commend, as the general Christian Sacrifice, that succeeded Jewish Offering, were brought, either from a table standing in some further place of the Church, where the people had laid them down: or else immediately from the hands of the[h] people into the Choir, upon the holy Table or Altar, where the bishop, or in his absence, some other priest, did present them unto God, with most devout prayers, (and some of them are yet to be found in the Roman[i] Missal,) that God would be pleased propitiously to look down upon the oblations,which the people did presume to offer to Him, as He did once upon the sacrifices of Abel, of Noah, and of Samuel, &c. And this is the ancient Evangelical sacrifice of bread and wine, which, as St. Fulgentius[k] affirms, the holy Catholic Church, spread over the whole world, offers continually to Christ, with the Father, and the Holy Ghost, in faith and charity.

This Sacrifice being done, immediately after, the primitive Church proceeded to the celebration of the Holy Sacrament: for which she constantly used some part of those offerings, which the people had

[g] St. Iren. l. 4. c. 32. [h] Ordo Rom. 9 et 13.

[i] Miss. Rom. Dominic. 5. post Fentec.

[k] Fulgent. de Fide ad Petr. c. 19. St. Theodoret. Psalm. 110. St. August. de Civ. l. 17. c. 17.

presented before: thereby imitating, as near as it was possible, both the example of Jesus Christ, who, for the use of the Communion, which he instituted at his last supper, took some of that Bread and Wine which he had sanctified before at the Paschal Oblation: and the nature of those other more ordinary Sacrifices, (whereof the Christian eucharist is a most signal antitype,) which Moses called Shelomim, that is, sacrifices of peace; where first the Israelites did lay their offerings at God's altar, and where God having graciously accepted of them, did then with part of these, as with a banquet of his own goods, treat them liberally, and bid them to eat and drink, and to rejoice before him at his table. Deuter. 16. 11. So that we have a complete emblem of a perfect communion, where christian people declare by their small oblations, that whatsoever they have is God's: and where God, infinite in mercy, accepting of small offerings, returns and improves them into great sacraments: and here both representing, and sacramentally presenting the body and blood of his Son, declares also thereby, that whatsoever he hath, and whatsoever his Son hath purchased with that body and blood,—heaven, mercy,—and immortal happiness, becomes his people's.

To this purpose it was, that so much of that bread and wine, as might well serve that all the communicants should have a convenient portion, being taken and set a part out of these offerings, the Bishop or Priest did consecrate with these solemn prayers; that according to our Saviour's merciful institution, (which in some Churches was

read before, and in others after) [1]'God would be pleased to send down on these Sacraments, the Holy Ghost; and so sanctify them, that they might be the precious body, and the precious blood of his Son, to them, who should receive worthily, &c.

Now here is the Babel, where for want of attending the order and language of holy fathers, after ages have tumbled upside down the nature of these holy things. The Roman Church doth misapply the sacramental expressions of the body and blood of Christ, which the people are to receive, to the sacerdotal prayers and offices belonging to the bread and wine, which both Priest and people are to offer: and, on the other side, by misapplying these same prayers that concern only the bread and wine, which was anciently offered, to the other part of the service, that doth concern only the sacramental administration of the body and blood of Christ, which is to be received, hath so confounded and shuffled these two offices, out of their due and proper places, that the Priest says concerning the body of Christ, what he should say concerning the offerings of the people, namely, that God would be pleased to accept of the Sacrifice of his Son, as he did once of that of Noah, &c., which is improper, or blasphemous: and then, instead of offering to God these sacrifices of bread and wine, which the people have brought from home, he takes upon him to present God with his own Son: and the Son Himself with his own body, (upon pretence that the holy fathers say sometimes, offer

[1] Liturg. S. Jacob. Ed. Morel. p. 26. Liturg. S. Bas. p. 58. Liturg. S. Chrysost. p. 100. & 101.

to Christ,) [m] which is both absurdity and sacrilege. By these means, and with the same dexterity, that the fellow in [n] St. Ireneus did, out of the precious stones belonging to a royal image, which he had broken, made a fox; Roman Priests have, out of these disjointed and misconstrued pieces of ancient worship, made up their Mass. Thus, by shuffling tales, and disjointed parcels of holy Scripture, have the Jews made up their Talmud, and Mahomed his Alcoran: with this sad difference withal, that neither Jews nor Turks have such a dismal impertinency, as is that, which the Mass mainly drives at: namely, that the worshipper should really offer, and really Sacrifice, his own God.

[m] St. August. Epist. 118. ad Januar. c. 7. St. Fulgent. de Fide ad Petrum. c. 19.

[n] St. Iren. adv. Hæres. l. 1. c. p. 26. Edit. 1570.

## CHAPTER IV.

### CONCERNING MASS, AS IT IS AN OBLATION.

THE main intention of the Mass, is first to offer up to God the Father, the Body and Blood of his Son. This Body and Blood, since his resurrection, is not without the soul; nor the soul and body without the eternal Godhead. So whole Christ,[a] both God and man, both the Saviour of all men, and the Head of all angels, the great God blessed for ever, is before a Roman priest, the ordinary victim, which he may, whensoever he pleases, (so it be not after a meal,) both lay his hands upon, offer up, and sacrifice, as really and properly, as Aaron could have offered a calf. This is the grand object of Rome's Catholic religion; and whosoever every morning goes to that Church, it is in order to have some share in this unreasonable service.

For, both in reason and Scripture, we are to offer ourselves to God, which St. Paul calls our reasonable service. Rom. xii. 1. We must likewise offer our prayers, praises, elevation of hearts, tears of contrition, virtuous thoughts, just and charitable vows and works, &c.,[b] which, in opposition to the

[a] Concil. Trident. Sess. 13. c. 1; Bellarm. de Euchar. l. i. c. 2.
[b] St. Chrysost. Hebr. 6. Hom. 11. Moral.

flesh and blood of levitical Sacrifices, the ancient Fathers used to call Sacrifices without Blood.[c] We must also celebrate, and in a manner offer to God, and expose and lay before Him, the holy memorials of that great Sacrifice on the cross, the only foundation of God's mercies, and of our hopes: in like manner, as faithful Israelites did, at every occasion, represent unto God that covenant of his with Abraham their Father, as the original conveyance of blessings settled on his posterity. And this is the sacramental priestly office in the Areopagite;[d] the commemorative Sacrifice in St. Chrysostom;[e] and the Sacrifice after the order of Melchisedek in St. Theodoret,[f] which we solemnly do offer in the celebrating of holy mysteries. All these things I say, and whatsoever else depends on them, it is our duty to offer to God, and to Christ, or rather to God by Christ: but that we should offer also Christ Himself, our Lord and our God, to whom we must offer ourselves, it is a piece of devotion never heard of among men, till the Mass came in to bring such news unto the world.

We have heard, and by the grace of God we do believe, that God so loved the world, that He sent down his Son. John iii. 16. and that God the Son likewise so loved the Church, that He gave Himself for her. Ephes. v. 25. But Mass sets here upon the stage another kind of tragedy; for God must

[c] S. Iren. l. iv. c. 34; Athenag. Apol. pro Christ. Euseb. Demonst. Evang. l. i. c. ult. ἀναίμακτος θυσία.

[d] Dionys. Areop. Eccl. Hierarch. c. 3. συμβολικὴ ἱερουργία.

[e] Chrysost. Hebr. c. 20.

[f] Theodoret. Psal. 110.

take his Son again, whenever Romish priests make it their business to send Him back. And therefore what they do, if you will believe some of them,[s] is called Mass, upon this double account. 1. Because God sends down his Son to the priest at the consecration. And 2. Because the priest sends Him up to Him back again by Mass oblation. Therefore it is worth inquiring, when, and where, and by whom this reverse, and Antipodes of the Gospel was ever preached in the world, that whensoever God gives a Saviour to men, men must return Him back up to God.

As in religion, so in justice, men ought not to make vows or sacrifices, but of what is both their own, and in their own actual power. King David once made it a point of conscience, to consecrate what was his neighbour's, although he would have given it him. 2 Sam. xxiv. 24. No right Israelite would have taken his brother's lamb; nor no good subject his prince's meanest servant, therewith to pay any of his vows. And let the best Roman Catholic consult a little with his own heart, whether it would be meritorious to dedicate, much less to sacrifice to the order of St. Francis, the least of his pope's nephews, (unless he happens to be his father.) This familiar instance, it may be, will enable him to judge what manner of devotion it is, to lay hands on the Son of God, over whom he hath no propriety, and to make Him his offering.

But suppose a man be so unwise, as to reckon the Lord of glory among his other possessions,

[s] Hug. de S. Victor. de Sacram. l. ii. p. 8. c. ult. ap. Vasquem.

whereof he may lawfully dispose, (which certainly is no small folly), yet this kind of disposing, whether lawful or unlawful, is no actual oblation, and therefore no Mass, till he have his gift in his hand, to lay it down actually upon the altar. No man in Israel could have been thought to offer actually pigeons or lambs, though by right they were his, as long as these were running in the fields, and those flying in the air. And will Romanists be so fond, as to pretend on earth to make an actual Sacrifice of that eternal God and Man, who sits and reigns above the highest heavens?

To make this good, they fancy that these few words, THIS IS MY BODY, being seconded with ten miracles,[h] can bring down the Son of God at any time within their reach; and this depth of absurdity must be called in to help the other. But, yet suppose, (for this is not the place to dispute it,) that these few words, and many miracles, will either stretch the hands of a Romish priest up to Christ; or bring our Lord and Saviour Christ down into the hand of the priest: yet would this enchantment, though it were as true, as it is frivolous, but heap up incredible things, to support a most useless and most ridiculous offering. For what idle business is this, to fetch down expressly the Son of God for this purpose, that, according to their prayer,[i] an angel may carry Him up, whence He came? Were ever Jews so mad, as, when they had their bulls and rams at Jerusalem, to drive them thence as far as Dan, in order to have them so removed, that after

[h] See here after Chap. 6.

[i] Can. Miss. Supplices te.

this circulation they might be presented in Jerusalem again? Must we think, (as we must, if this transportation be not idle,) that the precious body of Christ can become more acceptable, by being upon a Mass altar, than it can be above at the right hand of his Father? Is that adorable Saviour like those imperfect objects, that will appear more lovely when they are seen at the nearest distance? Or doth the, whether holy or unholy, hand of a priest offering our Saviour here below, make his intercessions more gracious in our behalf, than they are above in heaven, where He continually offers Himself? Shall that most adorable Sacrifice become either more holy in itself, or more propitiatory for us, when a sinner doth present it? Or is not the Son of God near and present enough to his Father, by his sitting at his right hand, unless He be brought yet nearer by priests, who are farther from Him?

Besides all this; it is a thing never heard of in Israel, that the blood of any lawful Sacrifice, after it had been carried by the high priest into the sanctuary, was ever brought out thence again to the altar: it remained in that holy place; and what was returned for that blood, was not the blood itself, but the blessing which that Blood had procured. That whole economy was indeed an admirable representation of our Saviour's priesthood and sacrifice. The whole fabric of the universe is his great temple. The earth and air abroad, where He was crucified, is the outward court, where He offered Himself for sacrifice. The highest heaven, which is the proper seat of God, whether at his

ascension He carried the blood of this sacrifice, is his true sanctuary. Thence, according to the manner of Aaron the high-priest, who represented Him, He was to send down (and so He did) on his disciples, not his body which He offered, but his Spirit, the fruit of his oblation: and thence, being high-priest for ever after the order of Melchisedek, He dispenses continually upon the Church, the gracious effects of his still powerful and lasting intercessions. Otherwise it hath never been heard or seen, that any part of the Sacrifice that was carried up from the altar through the air toward heaven, or by the priest into the sanctuary, which was the figure of heaven, should return down upon the earth; unless it were in unacceptable sacrifices, which God by this token would shew he did abominate, when the smoke and perfume, which was to ascend and disappear, was blown down back towards the altar. Thus Mass begins in the degrading the Sacrifice of Jesus Christ to the oblation of Abel;[k] and afterward brings it as low as the sacrifice of Cain.

This new circulation of one and the same sacrifice, tossed up and down from heaven to earth, and from the earth to heaven again, is as clearly against the Gospel, as against all Levitical laws. It is a fundamental failance, and very uncomfortable in essential points of worship, to have no warrant from God's Word, to support us in what we do. For alas! what can men expect from services, which they have forged to themselves, upon no other ground

[k] Canon Miss. Supra quæ.

than their own fancies? But it is a great deal worse, even dangerous and fatal, to affront clear and indubitable declarations of God in Scripture. And it is clear and express in Scripture, (Hebr. ix. 25, 28, &c.) that Christ never offered Himself but once; and as clear in the Roman Church, that mass pretends to offer Him up twenty thousand times every day.

To take off this open contradiction, and to save mass from impiety in this attempt, Mass-priests are driven to say, what sober ears may tingle to hear; that Christ[k] indeed never was offered more than once, under his own form and figure, and that was upon the cross when He shed blood; but that He may be for all this, and is, offered, as really as He was that once on the cross, upon their altars twenty thousand times in one day, under the form and figure of a wafer, under the which He sheds no blood. But here sense and reason, as well as all lights and helps of Scripture, must stand aloof, and not approach near these mysteries. As in former times the Manichees, an infamous sort of heretics, did believe, that the body of Christ[l] was in the sun, and in the moon, and on the top of every tree: papists bring it lower, to every little crumb of bread, and drop of wine, which they have consecrated after their way. And as if you could fancy David, with his proportionable and comely body, such as you may probably conceive he had, running before his enemies under the skin of a

[k] Bell. de Miss. l. i. c. 25. §. Ad loca ex Paulo.
[l] St. August. l. 20. cont. Faust. c. 11.

small flea, because he said once, "the *king of Israel*," that is Saul, "*is come out to seek a flea*," that is David. 1 Sam. xxvi. 20. These men believe, at least they teach, that the natural body of Christ, being still as entire and as big, as either it was upon the cross, or as it is now in heaven, lies hidden under the figure, and within the quantity of small wafers: and that, these being consecrated it may be on thousand altars, and every one of them bruised into as many pieces, the said body both is entire and whole in every one of them, and for all this, is one in all. This is it, which they call to be under the sacramental forms; which the Apostle never meant, as they say, (and they say true, nor ever did a sober man) when he said so expressly that Christ never was offered but once. And these sayings (call them, and think of them what you please) are the main proofs, that do support the most solemn worship of Rome.

Certainly it is very hard, that Catholic worship must fall, unless it be kept up by these Manichean fancies and dreams. Yet can they not serve half the turn; nor reconcile the Mass with Scripture. For how could the Apostle, with any either discretion or candour, absolutely deny, that Christ was ever offered more than once, reserving in his own breast these limitations, which no man could have guessed at, videlicet, in his own shape, or with effusion of blood, or to redeem; if He be as really offered every day a thousand times at Mass, under the Sacramental shape of bread, (and under his natural one too, for that

excludes not this) or without shedding blood, or with an intention of applying, what He hath done, when He offered Himself for to redeem? Will any conscientious and sincere man affirm positively, that he never went, or went but once to Rome, if he go thither effectually every year under the habit of a pilgrim? Or will any true and judicious historian, say again and again, that Alexander never fought but once in his life, because he was wounded but once? Or will this wounded prince, persuade his chirurgeon, that he never came to him but once, to wit when he made him a plaster, when as it is most certain, that since that time he came to him every morning to apply it? Such mental reservations may be easily allowed in one, who never went to Rome above once in very deed, or never fought above one battle in the field; although he had made many such journeys at night in a dream, and fought several battles upon the stage. In like manner one may affirm very honestly, that he never saw the king but once, though he sees him often in his picture: and that Christ never was offered but once, to wit really upon the cross, though He be offered every day mystically in the holy Communion. But in voyages, and battles, and offerings equally real and true, (for they make Mass to be as real and true an offering of Christ, as that on the cross) such a distinction as this is too equivocal for an Apostle; it is scarce fit for a Jesuit. But what more follows is yet worse.

## CHAPTER V.

### WHAT VILE AND LOW VALUE THE SACRIFICE OF CHRIST IS REDUCED TO, BY BEING REITERATED AT THE MASS OBLATION.

THIS Mass-oblation, which by its strange pre-supposal contradicts both sense and reason; and by its pretended reiteration affronts the express words of holy Scripture, as I have shewed, dishonours also, and visibly destroys the infinite worth and dignity of that everlasting sacrifice, which it pretends to reiterate.

For, if that first and eternal sacrifice, which Christ by his eternal spirit offered once upon the cross, have all that both sufficiency and efficacy, which can be procured by a sacrifice; nothing is left, that can be done by a second, and so Mass-sacrifice is out of doors: or if this second be needful, it must be needful to supply somewhat that wanted in the first. For "*if the first,*" says the Apostle, (whether covenant, or sacrifice, it is all one) "*had been faultless, then should no place be sought for the second.*" Heb. viii. 7. St. Chrysostom[a] is full and eloquent to this purpose. "To

[a] St. Chrysost. Heb. 10. Hom. 17.

be offered," says he, "is a conviction against the "sinner: but to be offered more than once, is an "evidence of weakness against the oblation itself, &c." So Roman Mass is a reproach to the infinite value of Christ's oblation, being visibly grounded on this plain blasphemy, that Christ's oblation upon the cross was defective.

To this Mass-priests confess, that the oblation upon the cross is all-sufficient, and so needs not to be reiterated, as far as to redeem: but they maintain withal,[b] that this redeeming is beneficial to nobody, unless it be applied by Mass.

Hitherto this doctrine hath been the most successful piece of wisdom, that Roman clergy could have thought of. For as they have this Mass-offering in their own hands, thereby they pretend to distribute to whom they please, that vast treasure of redemption, which the Sacrifice of Christ hath purchased, and which their Mass (as they say) must apply. For, says Biel,[c] "as the Pope hath by "virtue of his supremacy the power of managing the "treasure of the Church, and of giving sometimes a "most plenary indulgence, sometimes an indulgence "for the third part of men's sins, &c., so may bishops "and priests, because of the noble office, which they "have in the Church, apply either to this, or that "man, the fruit and virtue of the sacrifices, which "they offer." Scotus had said as much before.[d] "It "belongs not, says he, to God alone, but also to the "priest, to distribute the benefit gotten by the sa-"crifice; because as it is in his power to determine

[b] Bellarm. de Miss. l. 1. c. 25. § Sed neque admittimus.
[c] Gab. Biel. in Can. Lect. 26. [d] Scot. Quodlib. q. 20.

"his intention, whether he will offer for this, or that "man; so it belongs to him to determine, to whom "he will communicate, what is gotten by virtue of "that sacrifice." And the Angelical Sum in fewer words; "Mass is beneficial to them to whom the priest hath an intention to apply it." So by virtue of this applying sacrifice, hath the Church of Rome easily got into her hand, another virtue of applying unto herself, all the earthly emoluments, which men, standing in need of mercy, are tempted upon this account, to exchange for such hopeful applications. Hence came these brave intentions to be bought at the dearest rate; and altars fit for that purpose, as best attractives of blessings, to multiply. And the use of holy Communion by the due participation of it, as difficult and dangerous to grow out of common fashion, and in a great measure to cease.

It is pity that this prosperous policy hath neither common justice, nor common sense, nor tincture of divinity to colour itself.

1. No justice; for the sacrifice of the cross, being by Christ offered unto God by way of redemption, and payment for men kept in prison for debt; if another sacrifice be needful, then are two full payments required for one debt; and Christ, having fully satisfied divine justice by one Sacrifice, must again offer a second, as good as the first, that this first may be applied to whom it is intended: just as if, after I had paid the whole sum that my friend is pursued for, his creditor would have him or me pay again the like sum, that the first may be his discharge. The ways of God are infinitely juster than man's, and yet no man is so unjust.

2. No common sense. For how can any thing be properly applied to a man by being offered and, in a manner, applied to God? Is that balm well applied to one's wounds who lies sick in Samaria, by being sent back again to the Physician who lives and prepares it in Gilead? Or can my soul be made clean with that blood which I desire the priest, not to wash me with, but to carry to the altar? Or if you go to legal applications, which I suppose in this matter are more considerable; who ever heard that gifts and legacies (and such are the mercies, which we acquire by the sacrifice of Christ Jesus) can be made sure to any man, when he returns the will, or other deeds containing these favours, into the hands of the giver? Liberties, privileges and graces, conferred in general, are certainly applied to this or that particular man, when he both thankfully accepts of them, and besides the accepting, performs the conditions, which are required by the grant. For example, "God hath so loved the world, that He gave his only Son, that whosoever believes in Him, &c. John iii. 16." "Repent and be baptized, and you shall receive remission, &c. Acts ii. 38." "If we walk in the light, the Blood of Christ cleanses, &c. 1 John i. 7." These are general donations granted to men, which, besides the general grant, are first determined by God Himself to such among all men, as will believe, repent, and walk in the light: and so applied to every singular person by himself, by constant acts or habits of believing, repenting, &c. And thus these duties, and not the Mass, are the proper means of applying and appropriating to our souls, whatever God the Father hath given, or the sacrifice of his Son hath pur-

chased. But as for offering the Body and Blood of Christ to God, if it were recommended as proper to do any thing, it could not be to apply it to the person who offers it, but to God whom it is offered unto, and who hath no need of that blood.

3. Finally, I say that this applying oblation cannot consist with any true divinity. Among so many sorts of offerings, which were prescribed by God's Law, you cannot find a sacrifice whereof the fruit and benefit was ever applied by a reference to a person or thing entirely foreign to, or distant from, the votary. The worshipper had it applied, either by the sprinkling of the blood, which the priest sprinkled down upon him, not thrown upwards to God: or by the eating some of the flesh, which in some sacrifices was given him: or by his own proper acts before and after the sacrifice, as washing, laying of hands on the victim: or farther, he perfected his propitiation by confessions and prayers: to which allude and correspond the sprinkling of the blood, Heb. xii. 24; the blood of sprinkling; 1 Pet. ii., wherewith the saints make their robes white. Rev. vii. 14. And therefore it is a sprinkling that falls down from God upon man, who stands in need to be made clean; and not from man upwards to God, who, to be clean, needs no washing. Or else by the act of believing, men recommend themselves; which both under and after the Law, hath been allowed to be the best way of either eating or laying hands on the sacrifice. And lastly, with all these proper applying acts, and methods of procuring grace and favour, is the use of the holy sacraments, which the Roman priests

cannot deny to be the proper means instituted purposely by Christ,[e] both for the remission of sins, and sanctifying of the sinner. But herein, either forgetting themselves, or being forced by plain truth, they will sometimes confess,[f] that their pretended sacrifice is instituted for somewhat else, rather than either for applying remission of sins, no not these very small ones, which they use to call venial: or for investing the sinner, with any first or second graces, (which are the two main benefits of the Sacrifice on the cross) and are so ingenuous as to acknowledge, that in all the Scripture there is not one word spoken of any such institution or promise.

But should we suppose, though it be against all reason, that this sacrifice of Mass is absolutely necessary to the applying that of the cross; yet, since Romish priests make them equal and infinite in their intrinsical value,[g] the same Christ being, as they say,[h] both here and there the principal sacrifice offered, and the principal priest offering, it is as much against the infinite dignity of the one, as of the other, to be offered more than once.

They plead, that on the cross Christ immediately made an oblation of Himself; [i] whereas at Mass He offers Himself by the mediation of an inferior priest, who is not of the same worth with Christ. Therefore I say, since it is so, they should do well, to leave to Christ the whole administration of his

[e] Suarez. in Comment. ac Dispt. in Thomam Aquin. de Euch. Disp. 79. Sect. 3. § Ex his ergo omnibus.

[f] Ib. § Dico secundo. Hor.

[g] Becan. de Sacrif. q. 5.

[h] Concil. Trident. Sess. 22. can. 2.

[i] *Bellarm.* de Miss. l. ii. c. 4. § Secunda igitur ratio.

priesthood, at the right hand of his Father; where without any help of men, or angels, He is by Himself both entirely present, and infinitely endeared to God; and not to invade this abominable office of reducing the immense dignity of his Son's all-sufficient Sacrifice, to the low and narrow compass of a Mass-priest's oblation. Certain it is, the Mass must be a most deep and black mystery, if it be more effectual through the unworthiness of a poor priest officiating, to restrain the infinite merits of Christ, than are the merits of Christ therein exhibited, towards the enlarging the little worth of the said priest. Hitherto no man hath seen a high mountain brought down to the small dimensions of a grain of mustard seed by any appendant circumstance; nor a jewel worth all the world when it is given by the master, fall to the vileness of a straw, for being presented by a servant.

Yet suppose, if you please, that the infinite intrinsical value of the Sacrifice of Jesus Christ could be swallowed up so, and depressed at Mass by the means of the priests, who now officiate; certainly that first Mass, which, they say, Christ celebrated at his last supper, could not be so. Since then the sacrifice on the cross cannot be reiterated without a prodigious sacrilege, because it was infinite, and so left nothing to be done by another redeeming sacrifice; how is it possible, that this applying sacrifice, which, if true, is equal to the redeeming, both in respect of the thing offered, and of the priest offering, (that is, Christ offered there also by Himself,) instead of applying infinitely, as the other redeemed infinitely, should leave this work of appli-

cation so incomplete, as to require a million of other sacrifices of the same kind to supply it?

If they reply, as Bellarmin and others do, out of their common doctrine,[k] that this infinite sacrifice produces no infinite application, because of the will and institution of God, who hath ordered it otherwise, they should do well, to produce some evidences, or at the least some words tending to this institution.

Jesuit Suarez[l] maintains, that this applying sacrifice procures by itself no remission of mortal sins, "because," says he, "neither law nor promise can be "shewed to this purpose; and that supernatural "mysteries must not be rashly obtruded without "some revealed principles." And he says well. Therefore I ask on this same ground, where is the law or revealed principle, that doth restrain the virtue of a sacrifice, which is originally infinite, to the weak and uncertain remission of some few temporal punishments in the other world, or, but with much ado, of some few venial sins in this? Is it a thing easily to be imagined, that God should refuse to take this oblation of his Son for what it is really worth; and that our heavenly Father, who is so gracious toward all his other children, as to set a high rate on the smallest thing they can give, (witness the widow's mite, and the disciple's cup of cold water,) is so severe to his only Son, as to take at an under value his very body and blood? Certainly God the Father hath abundantly asserted his

[k] Bellarm. de Miss. l. 2. c. 4. § Tertia ratio. Salmeron. de Miss. Privat. Tract. 33. §. Quod si urgeas.

[l] Suarez. de Sacrif. Disp. 79. Sect. 3. § Dico secundo.

love and respect for his Son in this behalf, when He hath accepted of one oblation of his upon the cross, for a sacrifice of an everlasting virtue, to satisfy the most implacable justice, to expiate the foulest sins, to wipe off the guilt of the whole world, and to redeem without any exception all men, who come to Him. So that if any one man perish, it is not for any want in the sacrifice, which either some other, or the same being reiterated, must supply; but it is for want of coming, that is, of faith and repentance in the sinner, to make use of the sacrifice. Therefore if the sacrifice of the altar, as they call Mass, were the same body and blood, as they pretend, which the same priest our Lord Christ had offered at his last supper for application of his merits, that one application should as well serve for all, in the eyes of God Almighty, as one redemption hath done.

And when they allege, that men do fall and sin daily, and therefore stand in need of daily applying; it is certain, that both infinite redemption, and infinite application may equally co-extend themselves to the daily wants of sinners, in what time and place soever they live. At least, when they are gone to purgatory, where, as they say, they sin no more, one application after their departing might do the deed, and spare a million of masses, which are daily paid for in behalf of those distressed souls.

This multiplication of masses must in all reason depress Christ's sacrifice, as much beneath that of Aaron, as by the Apostles account, Hebr. ix. and x., its unity raises it above the Levitical oblations.

And if the apostle's argumentation was well grounded, to demonstrate the excellency of Christ's sacrifice above that of Aaron, because that was offered but once for all, and this once every year; I may, on the same ground, demonstrate as well the excellency of the sacrifice of Aaron above that of Melchisedek, (which in their account is mass) because that was offered but once a year, whereas this is offered every day.

In the order of Aaron, one lamb was thought sufficient for one morning: one oblation of shew-bread, for one week: one sacrifice at the new moon, for one month: one sacrifice of expiation, for one whole year: and if a man, in a private capacity had transgressed against the Law, most commonly one sacrifice was thought sufficient for the legal transgressions of this one man. But here by the present Roman law, the Lamb of God, the antitype and completion of all Aaron's sacrifices, which, according to the order of Melchisedek, should be offered but once, and by one priest, is, as they pretend, really offered more times in one morning, than there were lambs or goats throughout all Judæa yeaned or fallen in one year: more masses sung, that is, as they take it, more offerings of Christ's body made, it may be for one single man, than either bulls or rams were offered heretofore at any time for the whole people of Israel. And, which is worse, when all this is done, that is, when for these many thousand masses, ten times as many thousand miracles have been wrought, (so slender opinion have they of the body of Christ thus offered) they are not sure that all is done:

because the rate of the infinite worth of Christ thus offered by them, as it stands depreciated by the interposition of the priest, is both so uncertain and so small, that the Roman Church must supply this great defect, by great numbers. Insomuch that whosoever will impartially consider, how many churches, and altars sometimes are taken up about one soul, will rather take these sacrifices to be after the order of Balak, who offered upon every top of hill he could get, Num. xxiii. 1. 14. 27., and withal did avail nothing, than after the order of Melchisedek and of Christ, who, as far as Scripture can teach us, never offered but once, and in one place.

It is a most sad thing, to see Christ, and his whole sacrifice, to be made less, than a Pope's bull that is able, at one blow, to remove all punishments from one, and, as some think also, sweep off clear all his sins. It is worse than sad, for it is abominable what some say, that of twenty-eight steps or stones, which once were in the house of Pilate, and now in a Chapel at Rome, any one, if it be humbly kneeled upon, hath the privilege of delivering one soul, because Christ's feet, they say, touched it once; and yet Christ's whole body and blood at Mass hath it not.

As for Impetration, which is the proper end, that, as some[m] say, Mass is directly good for; it is as short, and as narrow, as this pretended application. Roman priests spare no words that can exalt in general Mass-sacrifice; for they make it to be satisfactory, propitiatory, impetratory, &c. But when they come in particular to consider the business,

[m] Bell. de. Miss. l. 2. c. 4. § Secundo probatur.

they are constrained to make it as thin in every particular, as in general they made it full. For they will tell you plainly, first, that Christ, whether as offering, or offered, is not there in a condition of either deserving, or satisfying:[n] and so, upon this account, Mass is neither a meritorious, nor satisfactory sacrifice. Secondly, that of two effects, that Mass can produce, to wit applying, and impetrating, the first is much short of remitting[o] any one sin; and that it can go no further, than removing of some temporal punishments; and yet how far those are removed they cannot tell. The second, that is impetration, is uncertain;[p] and if it chance to be certain, it is not by virtue of Mass sacrifice, but of the good prayer that attends it. So it is the good prayer that doth the deed, because it is grounded upon promise, (and Mass is not); and what Mass contributes, is only, in general to make prayer more solemn, and more favourable. "This is the goodly price that Christ is prised at of them. Zachar. ii. 13." Amongst many reasons Roman Priests have to bring their Mass to this uncertain and low rate, the most probable are, because otherwise, if a Mass could produce an effect answerable to the infinite worth of Christ there both offering, and offered, 1. Una missa totum evacuaret purgatorium:[q] that is, one Mass alone would make clean work in purgatory, and pull out thence all living

[n] Becanus de Sacr. q. ii. n. 6. Tertia conclus.

[o] Suarez in 3. p. Disp. 79. sect. 6.

[p] Suarez ibid. sect. 2. § Tertia differentia. Becan. de Sacrif. q. 12. § Dices fundatur.

[q] Alph. Salmero de Privatis Miss. Tract. 33. § Quarto probatur a poster.

souls: which Thomas takes for an inconvenient absurdity.[r] 2. Monasteries, chapels, and altars, founded for continual singing of Masses, would be altogether insignificant and useless. 3. Priests, who are paid for three hundred Masses, might do all what they have to do in one, and thereby fall to idleness: and on the other side, the people coming to understand this mystery, would never buy more than one Mass.

To avoid these and many other like inconveniences, they have so well ordered the value of Christ's Body and Blood, that unless a privileged altar, or some indulgence help it forwards, it amounts not to the virtue of the Virgin Mary's small office:[s] nor to the worth of a pilgrimage to Loretta: nor of a piece of the old cross: nor scarce of an Agnus Dei[t] made of wax: nor to one sprinkling of holy-water, if that be true, which Thomas Aquinas thinks probable,[u] that either the very going into a consecrated church, or the sprinkling of this blessed water, is enough to remit venial sins. And so among the twelve remedies prescribed against this sort of light offences,[x] *Digna communio*, and, *aquæ benedictæ aspersio*, that is, the Blood of Christ worthily received, and holy water march together. But, however, all these things are so admirably well contrived and as it were compacted,

[r] Salmero ibid. Thom. in 4. Dist. 45. q. 2.

[s] Al. Gazæus Offic. B. M. p. 69.

[t] L. i. Ceremon. Cur. Rom. titul. 7. sub fin. § Balsamus, and munda, &c.

[u] Thom. p. 3. q. 83. a. 3. § Ad tertiam. Gratian. de Consecr. dist. 3. Aquam sale.

[x] Petr. de Pa. dist. 6. Quarti.

that though Mass be commended (which is sufficient to invite buyers) in the beginning, as a most propitiatory sacrifice, these propitiations are (when paid for) reduced to such a compass, that four thousand of these celestial victims (as they call them) well said, and well paid for in the behalf of one soul, shall make but such a progress, as will not stop the sale of as many more.

To such idle purposes is the blessed Saviour fetched down, and offered up, at every ordinary Mass. I say ordinary, for there are some altars, as at St. Peter's in the Vatican for example; and also some signal days; as when the heads of St. Peter and St. Paul are shewed; or when such and such churches, at Rome especially, were consecrated; which, by the liberality of Popes, out of the public stock or treasure, may enrich one Mass, that is one real offering of Christ's Body and Blood, with more blessings, and pardons, than thousand other oblations, of the same both nature and worth, could procure upon any ordinary occasion. Thus popes make good, what some Jews dream, that the Son of Joseph lies still hidden within the gates of the Romans. They might have said, within their churches; since there He lies in a condition of being helped up with the additional satisfactions of his own Apostles, and, which is more shameful, of begging monks, who make up that treasure whence He gets this supply. And thus much concerning Mass as pretending to offer Christ.

## CHAPTER VI.

### CONCERNING MASS AS PRETENDING TO SACRIFICE CHRIST; AND WHAT A HORRID MYSTERY MASS WERE, IF IT WERE TRUE.

BECAUSE it was the general custom of primitive Christians, never to receive the Holy Sacrament, but after they had made their offerings, out of which the two elements of bread and wine, being set apart,[a] and consecrated, and then by an ordinary manner of speech, called the Body and Blood of Christ;[b] the word, as well as the act, of offering, got so large and common a use in two distinct offices, as to signify the whole service, which St. Augustine more distinctly calls offering and receiving:[c] that is, offering the bread and wine before, and receiving part of it after it was consecrated. And really the whole service was little more than a continued oblation. For Christians before the Sacrament offered their gifts, and after it, offered their prayers, their praises, and themselves. And this was the constant and solemn oblation of the Church, until dark and stupid ages, which by de-

[a] Ordo Rom. Qualiter celebrandum sit.
[b] St. Aug. Ep. 23. ad Bonif. Facund. Hermian. l. 9. c. ult.
[c] St. August. Ep. 118. ad Januar.

grees have hatched transubstantiation in the bosom of the Roman Church, have at last improved it to this horrid direful service, which mainly aims at this, to offer upon an altar, not the bread and the wine as before, but the very Body and Blood of Christ.

And because these public offices about the Holy Sacrament, are in antiquity commonly called sacrifices,[d] as being standing memorials of the true sacrifice of Christ; the Church of Rome is now pleased to mistake these antitypes and representations, as the ancient Church calls them, of the sufferings of Christ, for Christ Himself represented by these antitypes: and upon this mistake she now builds up altars in every corner of her temples, thereon not only to offer, but also to sacrifice the Son of God.

This act of sacrificing goes much further than that of offering; and I make no doubt but it will amaze any man, whether Christian or Turk, whosoever will but consider what it is properly and really to sacrifice.

Sacrifice doth require, besides and above offering, these three things especially, as Bellarmin and others, confess. 1. An altar, whereon to lay the sacrifice. 2. A priest solemnly ordained to offer it. 3. A real change and DESTRUCTION of the thing sacrificed.[e] For example, the Israelites in the wilderness did offer to God many things, as gold,

[d] S. Chrysost. Hebr. Hom. 17. Constitut. Apost. l. 5. c. 13. Euseb. de Demonst. Evang. l. i. c. ult. Greg. Nazianz. Oratione. ii. de Sororc.

[e] Bellarm. de Miss. l. i. c. 2. § Id vero probatur.

brass, wool, &c., which none can properly say to have been sacrificed, these men being no priests. And Aaron, who was a priest, is said (Num. viii.) to have offered the Levites, as an oblation to the Lord, and not to have sacrificed them, because these men were only appointed to serve the Lord, but not appointed to be slain. Whereas all things, without exception, that were properly sacrificed, were in order thereunto, destroyed one way or other, either by being killed, if they had life: or by being burned, as frankincense, and such other solid inanimate substances: or by being shed, as water, wine, &c. And the true reason, wherefore such things as are sacrificed, are thus destroyed, is, as Bellarmin himself confesses,[f] because sacrifice is the highest declaration, we are able to give of our subjection to God, as sovereign Master of life and death: and so this great service requires, that not only the use, but also the very being of the thing, should be both made his, and protested to be so, by being really destroyed.

I am the more willing to borrow this piece of divinity out of Roman priests, both because it is very true, and because thereby they declare, that when they say, that their Mass is a true real sacrifice of the Body and Blood of Christ, they do not unadvisedly, and at random speak it, but fully understand, and consider what they say.

First, an altar must be set up. For sacrifices and altars are such relatives, as cannot subsist[g] one with-

[f] Bell. ibid. § Octavo dicitur. Gabr. Vasq. 3. p. Disp. 220. c. 3. nu. 22.

[g] Bell. de Miss. l. i. c. 2. § Sextum Argumentum.

out the other. The foundation of this altar,[h] must be some choice relics; as the skull, or arm of a saint. The lime and sand must be consecrated by a bishop, whilst the masons are laying it on. Then the stone being set as it should, holy water, salt, ashes, wine, and hyssop, and such other things as are conceived good for cleansing, must be fetched in. After that, all sorts of oils, wax, incense, fire, &c. to qualify this table of stone toward a consecration. Then with many kneelings and signs of the cross, God the Father Almighty is most solemnly called upon,[i] to enlighten or clarify propitiously that stone, and to bless it with eternal light, and so enrich it with all graces, that He afterwards may be pleased to bless the sacrifice of the Body and Blood of his Son that shall thereon be administered. Finally, come forth indulgences, which sometimes will enable the altar towards the sanctifying of the gifts, in such a large manner, that one Mass sung (that is in their account, one sacrifice of Christ offered) thereon, may be worth, as to the benefit, some hundred other of the same Christ, when He is offered upon an ordinary parish altar.

Secondly, to wait at this altar enters a Roman priest, not with bread and wine in his hands, as did once Melchisedek: nor with the blood of bulls or goats, as did the High Priest of Israel: nor with his own body and blood, as Christ once did: nor with the holy mysteries and sacraments of that precious body and blood, as the priests and ministers of

[h] Pontif. Rom. de Conf. Eccles.

[i] Pontif. Rom. edit. Lugd. de Consecr. Altar. fol. 146.

his gospel must: but with a most special and extraordinary commission, which no priests nor men had before, to sacrifice that very Body and Blood of Christ.

That this body and blood may be ready at hand when it is called for, the priest still hath about him an infallible character, wherewith he works, at any time he pleases to speak but five words, ten great miracles.[k] Some reckon more, but these may serve for the most part. For, 1. He must destroy and turn into nothing, (which is against the whole course of nature) or, which is worse, turn into the body of Christ, the whole substance of that bread which is before him. 2. He must make all the forms, colours, and dimensions, that once did belong to the bread, subsist by themselves. 3. He must contract the blessed body of Christ into the smallness of the least crumb of bread, that he can possibly break it to. 4. That same body which is in the priest's hands, must at the same time be in heaven, and in thousand other remote places. The 5th, which is extremely considerable, is, after the body is once got into that room, which the destroyed substance hath left empty, there to fasten it so close to these thin forms, which it is wrapt with, that it may never get out thence, as long as these accidents are in being. And this is the miraculous union, which Cardinal Cajetan,[l] and others call inconceivable and ineffable: and[m] some, almost hypostatical: and others, who will

[k] Durant. Rational. l. 4, de sexta part. can. § Notandum est autem.

[l] Cajet. Richard.

[m] Alan. l. 1. c. 34.

speak more soberly,[n] take it for a supernatural power, which God gives to these weak creatures, to keep and draw along with them the whole body of Christ, and consequently Christ Himself; that by this means the priests may be sure, that they lift up over their heads, or eat, or carry about that body, which they and the people are to worship, whensoever and wheresoever they carry about these accidents. And certainly it is a great wonder, that these poor weak colours and figures, which cannot naturally subsist without substance, should be so strong when they have none. Five other like wonders go to the wine.

Then by the strength of these miracles, comes up the priest to celebrate, with these five words, *Hoc est enim corpus meum,* and lays Christ down upon his altar. The strength of these words (with the miracles that attend them) is so great, and the character of the priest (holy or unholy,[o] it is all one) so infallible; that, whensoever he pronounces them all five, and with due intention, presently[p] they do thrust out all substance of bread and wine, (let there be never so much of each[q] in a house, or in a tun, so the quantity be both certain, and limited to what the first word *hoc*[r] can signify) and in the place of this thus evacuated substance, forthwith the same words both thrust in and unite, that is, make the Son of God there so fast, that the

[n] Suarez. Disp. 52. Sect. i.
[o] Suar. Disp. 61. Sect. 3. § Ultimo addendum.
[p] Ibid. sect. 2. §. Dicendum vero est primo.
[q] Thomas. 4 Sent. Dist. 11. It. s. 3. p. q. 74. a. 2. Biel. Lect. 35.
[r] Durand. q. 6. nu. 6.

priest afterwards may handle and order, as he pleases, this his celestial victim.

But first, there arise great difficulties about the manner of conveying this victim, from so high a seat as the right hand of God, down so low as the priest's altar. 1. Some, as Scotus,[s] and Bellarmine, and the whole Order of St. Francis, would have it done by adduction, that is, that Christ should be really brought down from above where He is, and remain still above nevertheless: but then this would not make what they call transubstantiation, but a translocation rather. 2. Some, as Dominicus[t] a Soto, will have it by production, that is, by an act so powerful, as to produce effectually the body of Christ, if it were not already produced; or, as Suarez,[u] by such a real producing act, as really produces the Body and Blood of Christ, by keeping it under the sacramental forms: which way, in other schoolmen's judgment, is both[x] false and impertinent. 3. Other men devise other ways, which their own fellow priests justly[y] condemn, both as impossible, and as apt to expose their religion to the scoffing of heretics.

However, though they cannot agree about the manner of coming by this body, yet they agree among themselves, that one way or other they will have it. So after that Christ is thus taken, the main business that remains more, is about the act

[s] Scotus 4. Dist. ii. q. 3. a. 2.
[t] Dom. Soto. 4. Dist. ii. q. 2. a. 4.
[u] Suarez Disp. 50. Sect. 5. § Quintus ergo.
[x] Greg. de Valent. de Præsent. Christ. Disp. 6. q. 3. Punct. 3.
[y] Gabr. Vasquez. Disp. 181. cap. 12. nu. 141.

(a horrible one, if it be true,) of bringing Him to that destruction, which, as we have shewed before, a true real sacrifice doth most essentially require.

Here the priest at every Mass hath[2] five or six[3] several things to do. 1. To offer the bread and wine. 2. To consecrate it, and by this consecration to transubstantiate them into the Body and Blood of Christ. 3. By certain express and formal words to offer up this body and blood. 4. To break and mingle them together. 5. To have them be eaten. Now, which of these five acts it is that gives the blow which properly makes the sacrifice, is the great, and I think, indeterminable question among these tragical actors.

The first of them, the oblation of bread and wine, cannot be it; for so, say they, the great and ineffable sacrifice of Mass, could be no more than a mere sacrifice of bread.

The third, that is the oblation of the body, which comes after consecration, is not it neither; because, say they, and they say true, when Christ had consecrated his body, He gave it his disciples to eat, ("take and eat, this is my body,") so He had not time to offer it up to God his Father. I speak all this out of their mouth.

Neither is it the fourth, that is the breaking and mingling of the body and blood together. For they say, it was broken only that it might be distributed to the disciples. Hence it is, that if the

[2] Bell. de Miss. l. 1. c. 27.
[3] Suarez de Sacrif. Disp. 75. Sect. 2.

wafer happen to fall into the cup, when the sign of the cross is made over it, the priest hath no need to take it thence for to break it. So they must seek their sacrificing act, either in the second, or in the fifth, that is, either in transubstantiating, or in eating what they have transubstantiated.

Some will have it in the priest's eating.[b] But others bring weighty reasons against it;[c] as for example, that Christ, who first celebrated this sacrifice, appears not in Scripture to have eaten what He had consecrated: and that the Priest cannot do this in the person of Christ, but in his own, because he cannot represent Christ eating Himself. Therefore Jesuit Becan, and others think, that their Mass-sacrifice must needs be done and perfected by their act of consecrating.

But here comes Bellarmine, and many more before and after him, who reject this, and say, that consecration or transubstantiation, considered as an act bringing or producing the Body and Blood of Christ under the forms of bread and wine, is rather a necessary antecedent to the sacrifice, as incarnation was to the passion, than the sacrifice itself: and that to sacrifice a thing, is a great deal more than producing or setting it upon the altar. Witness the pope, whom they set sometimes upon the high altar, there only to adore His Holiness more solemnly. Witness the very sacrament, which, for being upon the altar all the holy Friday,

[b] Ledesma. 1. par. 4. q. 23. a. 4. Cano. 12. de Locis. c. 13. Soto. in 4. Dist. xiii. q. 1. Bell. de Miss. l. 1. c. 27.

[c] Becan. de Sacr. q. 6. Conclus. 7. Quill. Alan. de Sacr. l. 2. c. 25. Cathar. Opusc. de Sacrif. Palac. 4. Dist. viii. Disp. 1.

is nevertheless no sacrifice. Witness in a word all lambs and goats in Israel, which, for being either yeaned and fallen, or brought about the temple, were not reputed actual victims or sacrifices till they were slain. And if transubstantiation be considered under another notion, as it sets the body by itself, and the blood likewise by itself, and by this separation, would really make that perfect destruction, which the sacrifice requires, (were it not for another miracle which they do call concomitancy, whereby body and blood follow one another perpetually,) Cardinal Bellarmine says to this most wisely, that, since the concomitancy hinders the real separation and destruction, it hinders the real sacrifice: and that the angel, Gen. xxii. 12, who kept Abraham from slaying his son Isaac, though set and tied on the altar, and thus far made an oblation, kept him likewise from making him a sacrifice. They also say, that transubstantiation, is not an external visible act, such as an external public sacrifice must needs be; nothing appearing more visible during the transubstantiation than before: therefore, both this visible appearance and this destruction must be sought for in the eating. The truth is, that which is necessary to make Mass a real sacrifice is in neither; and they themselves most clearly demonstrate it one against another. So, none of these five acts aforesaid, being taken one by one, can serve their turn, as to that real destruction, which they stand for.

Nevertheless rather than to be put to a stand, and want a sacrifice, they will put all these acts together, and order one way or other the whole

matter so dexterously, that, before their Mass be over, the Son of the living God (here both Melchisedek and Aaron may rend their clothes) shall lie under their hands, *mortuo modo*,[d] that is, in the most pitiful condition of a dead man: and though the Priest doth not radically destroy his life, when by his consecration, he sets the body in one place, and the blood in another, because concomitancy prevents that actual separation, which otherwise would be to[e] Him an actual death: yet he takes from Him so perfectly, all sense[f] and use of life, that without a continual miracle, as long as He is in his hand, or in his pix (that is a box which they keep Him in) He can neither breathe, nor feel, nor move,[g] so much as one finger. All his internal[h] senses and faculties are so mortified and bound up, that He apprehends nothing, nor can make any ordinary use of his understanding[i] or reason. This poor victim can see neither the hand that holds Him up, nor the poor people that kneel about Him, nor the altar He lies upon: a church or a dunghill is all one as to his knowledge. He cannot[k] so much as see Himself; or if it be imagined He doth, by virtue of the feigned concomitancy, it is to make Him so much the worse, by seeing and feeling this sad condition which Mass pretends to bring Him to.

[d] Mærat. Disp. 25. sect. 2. Vega de Miss. Thes. 22. et 23.

[e] Ap. Bell. de Miss. l. 1. c. 27. § Alii volunt.

[f] Suarez Disp. 53. sect. 3.

[g] Becan. de Sacram. c. 19. q. 3. concl. 2. Suarez Disp 52. sect. 1. § Dico tertio.

[h] Bec. ibid. q. 5. prima conclusio.

[i] Suarez Disp. 53. sect. 3. § Ultimo constat.

[k] Suarez Disp. 52. sect. 3. § Dico tamen primo.

He hath no manner of strength left to help Himself. He falls unless He be held up; and when[l] He is fallen into the dirt, as it may happen, there He must lie, unless some body takes Him up; or a puff of wind[m] blows Him away; or a bird, or a mouse catches Him: for it is among Mass-priests a clear case,[n] that any kind of beasts, as rats, dogs, &c., that care for bread, may as really eat the blessed Body of Christ, as they can themselves. To this pass comes the best and highest service of Roman Church, and thus is Christ honoured at Mass.

[l] Miss. Rom. De Defectibus in Ministerio n. 15. Suar. Disp. 46. sect. 8. § Sequitur secundo.

[m] Miss. Rom. De Defectu panis. n. 7. Suar. Disp. 85. sect. 1. § Sexto, evenire potest.

[n] Gabr. Vasquez. p. 3. Disp. 195. c. 5. § Verum non est quod neg.

## CHAPTER VII.

### THAT THIS SACRIFICE OF MASS CANNOT BE CELEBRATED, WITHOUT AN HORRID CRUELTY TO THE SON OF GOD.

As when Absalom attempted to rebel against his own father, and in order to this rebellion, had invited as many friends as he could, to a sacrifice and festival, the Scripture says, 2 Sam. xv. 11, that two hundred of them followed him in the simplicity of their hearts, knowing nothing of his design; it is certain that the Church of Rome hath thousands, who know no more of what is intended at Mass, than did these two hundred of Absalom's horrid attempt, when they went after him to Hebron. They commonly hear or know about Mass, as much as these good words, real presence, public worship, most holy sacrament, high mysteries, and such like engaging expressions, may dispose their minds to imagine. Their leaders will not fail to acquaint them, with what is more plausible in every part of their religion; but, as some say of the Jesuits, that they make Christians in the East Indies, without telling them one word of Christ suffering, which is the true foundation of godliness, Roman priests are as wise in these parts, and keep their followers

as great strangers to all particulars, which might justly scandalize them, though these particulars make the very essence of their Mass.

Certainly Roman Catholics may be as good and tender hearted as other people; and if they were well persuaded, that, whensoever they go to Mass, it is to see others, if not themselves, swallowing up a man alive, they would not less abhor that cyclopical action, than their priests do sometimes, those who dare not do it,[a] whensoever by some illusion or other, their wafers do appear to them as man's flesh.

But whether it appears so, or not, if it be really so, no mother would eat the least bit of the flesh of her son, if she thinks it minced with other meat: much less would an honest Christian the whole body, with bones and all, of his Saviour, though he saw it not, yet thought it disguised, and really hidden under the white colour of a wafer. Nor may we palliate this horrid attempt with thinking, that Christ commands us to eat Him, St. John vi., in any other manner than to taste God, Psal. xxxiv. 8, nor that we must at the Holy Communion eat Christ, in any other guise, than we are both said and bidden at the holy Baptism to put on Christ; Rom. xiii. 14, and Galat. iii. 27, for neither is here Christ a mantle to be put about our shoulders, nor there, any sort of flesh or meat to be swallowed down our stomachs: this is no work, says St. Augustin,[b] either for the palate, or for the teeth. "By this manner of speech," says the same holy

[a] Thomas in 4. Dist. x. q. 1. a. 4.

[b] St. August. in Psal. 98. ut sup. in Joh. Tract. 26. et 27.

Father,[c] "Christ doth not enjoin us, to eat the flesh "of the Son of Man, (for He should seem thereby, "to enjoin a cruel action) but to partake his passion, "and to let this sweet and saving meditation sink "deeply into our minds, that his flesh was crucified "for us." And if they were most brutish men, who could thus mistake his meaning at Capernaum, where then it was not so apparently impossible, but He might be eaten by mad men; what madness should this be, now to mistake it thus again, and to think that after his ascension, which takes away this possibility, (as He did allege it, as St. Augustin[d] takes it, both to clear his meaning, and to undeceive them) He should be eaten every day by Christian and sober men? And I would ask of them, who like well this eating, and do call it spiritual, because it neither bruises, nor mangles what they eat; whether the whale, that devoured a whole man (namely Jonah) at one bit, was a less beastly devourer, than the bears, that in the time of Elisha, did tear and eat children in small pieces?

However I do still entertain this honest opinion of the Romish laity, that when they go to Mass, their desire is not to see their God and Saviour Jesus Christ thus really sacrificed into the condition of a dead man; nor thus eaten presently after, either by their priests, or themselves: since this kind of worship, besides troubling the whole course of nature, by that prodigious set of miracles that it is to be done with, makes both reason and piety tremble and stagger under its horror.

[c] Id. de Doct. Christ. l. 3. c. 16.
[d] Id. in Joh. Tract. 27.

A grave and learned Pagan used to say, that among all the religions of his time,[e] there was of none any one so brutish, as to pretend to eat his God. And a grave and learned Father of the primitive Church,[f] gives it more than once for a piece of ancient divinity, that the reason why, in the law, God divided so exactly all kinds of beasts, into clean that could be sacrificed and eaten, and unclean that could not, was purposely to keep his people from that beastly worship which they had seen so long in Egypt. "For," says the Father, "they "will abominate to worship them that are unclean: "and they will be ashamed to take them that are "clean for their Gods; since they do sacrifice and "eat them, this being the uttermost degree of mad-"ness, for one to adore what he eats."

It seems there was then in the whole world no example of worshippers so barbarous, as to make it their religion, either to eat what they did adore, or to make their God their victim. And the holy fathers could not foresee, in the after times of the Church, this which they call extreme brutishness, of Catholics, in good earnest laying down their Saviour on altars, and drowning all known principles of common honesty and true piety under this horrible Sacrifice; that Christ being exalted to the God of all flesh, Master of angels, and Saviour of all mankind, should every day, at the sound of five words fall down senseless, under the hand of a Mass-priest, and lie as long as this enchantment is upon Him, open to more dishonour and disgraces, for

[e] Cicero de Nat. Deor. l. 3. n. 40.

[f] St. Theodor. in Levitic. quæst. 1. Id. in Genes. quæst. 55.

small or no purpose at all, than ever He suffered on the cross for the salvation of all mankind.

1. For, when He suffered on the cross, that one suffering of few hours, was requited with this honour, that it wrought out eternal salvation for all men who, from the beginning to the end of all the generations of the world, would faithfully rely upon that eternal sacrifice. And now, when thousands of Masses have sacrificed Him thousands of times; it is not certain whether He has rescued (out of purgatory) one soul; or obtained pardon for one simple venial sin.

2. When He suffered upon the cross, He suffered neither the least infirmity from his nature, nor the least injury from men but it was, both destinated to a great expiation by Providence; and (lest offence might be taken at it) it was marked and foretold by prophecy. If an insolent man doth but touch Him; if another opens his mouth, or shakes his head, or stretches his hand to abuse Him; there are clear predictions to guide the hand, order the very words, and to direct the rod, the lance, the nails where they should go. At Mass, what Scripture can priests shew, for all the shameful accidents that happen to Him, as they confess themselves, either upon, or from their altars? What either figures or oracles are extant in Holy Writ, to forewarn sincere Christians, not to be startled at all, when they shall see their dear Saviour, after his glorious ascension, brought or produced down every morning into the figure of a thin wafer, and shrunk to an indivisible atom;[g] and then in this slight

[g] Suarez Disp. 52. sect. 1.

equipage, flying sometimes like dust and stubble in the air,[h] or keeping close to the prison, whilst the Mass-priest is about a murder?[i]

3. When our Saviour was on the cross, though both his pains and ignominies were very great, yet the glorious effects of his power and majesty, were at that very time much greater. The whole earth quaked under his feet. Above, the very heavens did mourn. The graves did open to yield up their dead; and so much strength was left with Him, in the very depth of his weakness, that even then and there, as the apostle doth observe, Coloss. i. 15., He could triumph over all the powers and the principalities of hell. At Mass the case is quite altered; for there He lies, if not quite dead, yet without use of life or strength: there a Mass-priest either keeps, or gives Him away, or carries Him about, just as he pleases: and before He be thus disposed of, He may be eaten by some vermin,[k] or vomited up[l] out of a weak or drunken stomach.[m]

The very devils, who were defeated by Him upon his cross, have the better of Him at Mass. Sometimes a witch lays hold on Him,[n] to bring about some ill design. Sometimes a monk will do the like,[o] to get by Him a fair occasion to kill a king.

[h] Miss. Rom. De Defect. panis. n. 7.

[i] Fascicul. Temp. An. 1082. Platina in Clement. V. Compil. Chronol. An. 1086.

[k] Miss. Rom. De Defectu. 5. Si Musca. Gratian. de Consecr. Dist. 2. Qui bene non.

[l] Miss. Rom. n. 14. Si Sacerdos evomat.

[m] Gratian. de Consecr. Dist. ii. Si quis per ebrietatem.

[n] Thom. 4. Sent. Dist. xi. Biel in Can. Lection. 35.

[o] Fascicul. Tempor. supr.

A modest man would blush to read, what ugly sports devils and magicians make of Him, in their infamous conventicles. It is easy to prove all this by good and authentic records.[p]

The Lord liveth, and blessed is the rock of our salvation. He certainly is exalted above the reach of men and devils. But if Mass was, what they pretend; neither Jew nor Roman soldier did ever commit greater outrage about his cross, than what a Roman priest doth continually at his altar.

Mass-priests will say that Christ suffers no pain at this altar, being there in a condition both insensible and senseless. But first, it is something, to bring their Saviour to this pass that He may feel nothing more than do rotten carcases. Secondly, though He suffers no pain, He suffers such shameful abuses, as are much worse than any pain. No man, that hath any principle, either of good nature, or common sense, could be glad to see his father's body torn among dogs, or his bones digged out of his grave, and thence thrown upon a dunghill, although neither body nor bones be in a condition to feel it. And can men full of pretensions to piety and zeal, without any manner of horror, expose their Saviour to worse abuses; and do this by the Mass, that with show of duty and devotion handles Him thus? and thereupon pray God the Father, to be gracious unto them; and strongly persuade Him to it, by showing to Him his own Son, whom they do serve in this manner?

These men do what is in their power, to disguise

[p] Regist. Rothom. Inform. Magdal. Bavan.

these absurdities, by pleading[q] the example of God Himself, who is really present every where, without any disparagement to his essence; as if the true flesh, that Christ had out of the loins of Abraham, and which He keeps still in heaven, were of the same condition, with that eternal Spirit, whom no corporeal thing can affect: and, as if there were no difference between that glorious immensity, wherewith God holds and governs all, and this sad imprisonment, which doth keep in, as they suppose, the whole nature of a complete man, within the small compass of a thin wafer. Wheresoever God's immense presence is, there is his infinite power; there is his throne, and there, even in hell, the very devils obey and tremble. And wheresoever the Mass-priest shuts up Christ, there He lies, left as it were in the shadow of death, with destitution and impotence, to attend Him; there the least mouse, that can but bite a crumb of bread, is strong enough to master Him: much more can those damned spirits, who were conquered by his cross, take shameful revenges of Him, when they get Him on His altar. And it is an easy thing to get Him there, since all sorts of priests both good and bad, can consecrate; and since their consecration, when they make it either for sport,[r] or for witchcraft, is as powerful to shut in Christ, as if it were wholly intended for the salvation of men's souls.

It is to as little purpose to say,[s] that when Christ was wounded on the cross, some drops of his blood

[q] Bellarm. de Euchar. l. 3. c. 10. § Ac primum apud.
[r] Thom. 3. p. q. 74. § Ad secundum. Suarez, ibid.
[s] Cardin. Perronius, de Euchar. l. 3. c. 20.

fell to the ground, and there perhaps were sucked by some worms. For 1. Some drops of blood are not Christ. And 2. If He suffered upon the cross both death and curse, and therewith some shedding of blood, during the days of his flesh upon earth: there is no reason now, that He should suffer any such either punishment, or dishonour, after all his sufferings are over, and this same nature that suffered so, is highly exalted above the heavens. And Bellarmine wrongs much himself, and betrays as much his weak cause, when he is driven to defend it with this impertinent, and, I may say, blasphemous inquiry. "Since there are some," says he,[t] "that "cannot endure, that Christ in any wise, should "either be shut up in a pix, or devoured by a beast: "I would fain know of them, whether they do not "believe that He was once before inclosed within the "narrow and dark compass of a woman's womb, and "after tied with swaddling clothes." For we believe, that Christ once was in the womb of the holy Virgin; first because the Scripture says so, and cannot be understood otherwise. Secondly, because it was altogether needful it should be so: both for the truth of God, that had promised and foretold it: and for the redemption of mankind, that could not be saved without "a man made of a woman, and made "under the law, to redeem them that were under the "law." Gal. iv. 4. And we cannot believe that after He is exalted up into heaven, He can be eaten by earthly beasts, first, because Scripture says it no where: secondly, because to be lodged so in beasts'

[t] Bellarm. de Euch. l. 3. c. 10. § Denique quia nonnulli.

bellies, were as impertinent to our salvation, as it is inconsistent with his glory. "The earth," saith "Anastasius[u] the Sinaite," (much less the belly and guts of beasts) "was not a fit place for his body, after he had "laid down the gross infirmity of the flesh." Besides, when the truth and the justice, and the mercy, and the wisdom of God did require absolutely, that the Saviour should be made like unto us in all things, sin excepted; for fear any tincture of sin should come near Him, the Holy Ghost took care before hand to sanctify that flesh and blood, and womb, out of which He was to be born: and, since He was to die, and to be buried for our sins, Providence designed Him a sepulchre which no dead body had infected. So both the womb of the Virgin Mary, and that other womb of the earth, were made clean and fit to receive that Holy One of Israel. I hope Mass-priests will not say so much, either of the belly and guts of beasts, which, as Bellarmine supposes here, can swallow that, which they call Christ: or of the stomachs of sinners, who, as their rules for penance[x] pre-suppose also, may be gorged with drink, when they eat Him. I am sure that Christ is here twice most horribly blasphemed, first by their comparing that sanctuary and sacred womb, where He was pleased to be conceived, with the dirty guts of vermin: secondly, by comparing those precious sufferings of his, which wrought out our salvation, and which in order thereunto, were laid on Him by God his Father, with Roman impertinencies, that are of their proper making; and that

[u] Anast. Sinait. de Resurrect. Christ.

[x] Gratianus. Consecr. Dist. ii. Si quis per voracitatem.

in their own estimation,[y] are scarce able to remit venial sins.

Lastly, they think well to shift off all ugly consequences by saying, that [z] what seems to be unseemly for Christ to suffer at Mass, He suffers it not in his own natural species or forms, but in the forms of bread and wine only. They call species or forms sacramental, all qualities, figures, colours, &c. which were in the bread and wine. But this shifting is a mere cheat, or rather an open untruth. For Christ can be no where under the sacramental species, without being there also within his natural ones; since transubstantiation [a] strips them not off: and if it did, concomitancy would restore them. Christ then, I say, cannot be brought down under their hands, in that manner which they fancy, without being and suffering in *propria specie*, that is, in most of his natural forms. He suffers for example, in his own stature, shape, and bigness, which, from a proportion becoming a proper body, must shrink sometimes to the compass of the smallest drop of wine. And although this reduction be nothing in large wide sheets, which a Dutchwoman can fold into small bundles, or in many yards of pack-thread, that may be winded into a bottom; yet it is very considerable, or rather extremely ugly and unsuitable in a man, when these dimensions, which are given him of God, to extend his body to a decent and natural proportion, both are contracted, and contract

[y] Soto d. ii. q. 2. a. 5. Lindan. l. 4. Panopl. c. 51. Suarez, Disp. 79. Sect. 5.

[z] Bell. de Euch. l. 3. c. 10.

[a] Becan. de. Euch. c. 19. q. 2.

him, to such an unnatural hideous smallness, that, as it must need happen at Mass, eyes and heels, breast and back, head and feet are together. He suffers in his external senses, which by this prodigious posture are made useless. He suffers in all his internal faculties, which there are stopped: in his understanding and memory, which then fail Him; in his strength and sinews and bones, which then prove as fluid and weak as water. For otherwise, how could they be drunk.

As to the consecrated species of bread and wine, in which they tell us that Christ suffers, (as if He did not suffer in his own) they are so far from sheltering Him against this unworthy usage, that contrariwise they object Him to much worse. It is by their attractive virtue, that (as they say) Christ must follow their motion, when they are tossed or blown up and down: unless the *rapidus ventus*, that is the wind that tosses them, be a whirlwind, that wheels them about; for in a circular agitation these masters allow Him to stand still.[b] But upon any other occasion, as he, who holds the belt, if he be strong enough, holds the soldier; what kind of creature soever can lay hold of a consecrated wafer, pulls the body, that it contains; pulls it, I say, more infallibly: for the strongest belt may break, as the mantle of Samuel did tear. 1. Sam. xv. 27, and then both soldier and prophet have some possibility to escape: but in this case, if the wafer breaks to twenty pieces, whosoever gets the least [b]fragment

[b] Greg Valent. De modo quo Christ. Disp. 6. q. 4.

hath as much as if he had all.[c] For here an usual, and withal a most strange miracle, multiplies still that one body, into as many the same bodies, as there are crumbs in the whole wafer. So man, or beasts that have a mind to abuse Christ, can never miss. And therefore these very accidents, or consecrated species, which here they plead to be shelters, that should fence Christ all about, are the unhappy means that expose Him to foul indignities: for if there were no such consecrated species to stick so fast[d] to Him, and to drag Him along with them, I do not know, what evil spirits may do; but I am sure neither rats, nor mice could reach Him.

I have met with some Protestants, who thought it uncharitable to believe of Papists, that they believe any such horrible doctrines: or that they make of Mass any thing more than the representation of Christ's death. Doubtless a great many who go to Mass, think of no more: and I confess, it is most strange that these two monsters should really sink into any rational man's brain. 1. That Christ must be sacrificed at the Altar to represent that He was sacrificed upon the Cross: as if pictures could not represent men, unless the men themselves be standing within or behind their own pictures. 2. That Christ, who is supposed to be so well hidden under a condition, where neither men nor angels see Him,[e] can represent both Himself and His sufferings, without being seen. We take always things that are

[c] Suarez, Disp. 52. sect. 1. § Tertio modo contingit. Thomas. 3. p. q. 76. a. 3.

[d] Suarez, Disp. 53. Sect. 1. § Dico ultimo.

[e] Thom. 3. p. q. 76. a. 7. Bonavent. 4. Sent. d. 10. q. ult.

seen, to represent them that are not so: but here contrariwise, things we see not, must represent them that were seen. Surely nothing less than a dereliction and judgment from Almighty God, can give over understanding men to such senseless delusions. But, notwithstanding, it is most certain gross incongruities are so far from being imposed, and falsely fathered on Papists, that the most solemn, and the most Catholic worship the Roman Church charges her children with, even all those who have no mind to be charged with heresy, is this, (and if I deceive them, or myself, their answer will undeceive us all) namely, to go every morning to Mass, and there apply their hearty devotions to that service wherein a priest pretends,

1. To offer our Saviour to God his Father, as really as He offered Himself upon the cross.

2. Not to offer Him up only, as a father may offer his son, and a master may really and justly too offer his servant; but to sacrifice Him also, as a priest doth, when he sacrifices his victim.

3. Because this sacrificing requires a real change, and even, as some confess it, a real destruction; the priest with his five words, and at the least ten miracles, must bring down the blessed Saviour under the despicable quantity of the wafers and wine consecrated, where He is shut up for as long time as these consecrated accidents do last,[f] in such a senseless and stupid manner, that He hath no more use of life and strength to help Himself,

[f] Thomas. 3. p. q. 76. a. 6. Durand. d. 9. q. 3. Suarez, Disp. 46. sect. 8. § Dicendum est tertio.

if any villain will catch Him, than that very white shape of bread, under which He lies hidden, is endued with.

4. To complete this sacrifice, the priest must either eat Him, or rather swallow Him down, for fear if he did chew the wafer, that chewing might leave some small crumbs, and consequently the whole body, either in the gums, or in some hollow tooth of the priest.

5. This done, both priest and people must move God to bless them, in consideration of this sacrifice, whereby He sees they have so well ordered his Son. If the priest had the power really to order Him thus, there is no man that sees him doing it, but should make it his utmost endeavour, to have him hold his hand: nor, no true Christian heart, but would have all his venial sins forgiven him by some other way, as whipping, confessing, and lying in purgatory for a while, rather than by such shameful and contumelious handling of Christ. As concerning the priest, though what he doth be in effect an empty pageantry, yet since he intends to throw his Saviour's body and soul into that horrible condition of death, this detestable intention makes him as really guilty of a flagitious and abominable crime, as is that of a parricide, who intended to kill his father, but missed his blow, and smote a post.

6. Both priest and people adore what they have thus sacrificed.

In this whole business you may observe chiefly these two general things. The attempt, and the object attempted upon. The attempt doth consist

in three savage acts. The first, to remember and represent the death of the Lord, by plunging the Lord Himself into an invisible and real condition of death. The second, to adore what one eats, and to sacrifice what one adores; the whole world affording no example of any one worshipper, that ever bowed to his victim, except the Roman priests at Mass, and the Jews at the Passion; where these worshipped Christ in raillery, and after that crucified Him. The third, a barbarous thinking of well serving and pleasing God, by thus abusing his dear Son.

2. As to the object of this attempt, if it is the true Son of God whom Roman priests thus offer and devour, Mass is an open cruelty. And if it be not the true but a false and imaginary Christ whom they adore thus solemnly, Mass is open idolatry.

## CHAPTER VIII.

### THAT NO PAGAN GOD EVER HAD EITHER SO MANY, OR SO NOTORIOUS CHARACTERS OF A DOWNRIGHT IDOL, AS WHAT IS ADORED AT MASS.

IDOL is a relative, that here may look towards three things. 1. To the thing which it represents, in which sense the seventy-two interpreters sometimes take idol, image, and carved thing promiscuously. 2. To that religious service, that men will bestow upon it. Thus, that which is an image in a house, where it hangs but for ornament, becomes an idol in a Church, if it be removed thither to be worshipped. 3. To that foolish opinion which sets men upon this worshipping, which is as vain as vanity itself; in which respect the Hebrews used to call idols and false gods אלילים that is, Things worth nothing. Whereto the prophet Jeremy alludes, chap. ii. 9. They walk after that which profits nothing, or rather, things that are not at all, or a mere nothing. Which sense St. Paul seems to allude to, when he says, that the idol is nothing. 1 Corinth. viii. 4. That is, idols may be somewhat, as to the material part; for so, they are sometimes brave works of men's hands, statues of gold, &c. Sometimes excellent works of God Himself, as sun and

moon, angels and saints: But as to their other formal being of any excellency, which might require Divine worship, they are nothing at all of that which fond worshippers are pleased to conceive of them.

Good authors say of Serapis,[a] the greatest idol of Egypt, that when Bishop Theophilus, Patriarch of Alexandria, was about to beat it down, the people thought that the least stroke offered upon that image, would provoke the God whose it was, to send forthwith plagues among them; and that if it were quite beaten down, the land would shake under that fall. Notwithstanding all this, Theophilus sent for tools, and men fit for his work. When the people saw the blacksmiths with their hammers, they presently cried out, they were undone. But when Serapis' head was cut off, and his body thrown down from that advantageous station, that helped somewhat the huge statue to keep its worshippers in awe; instead of plagues and thunderbolts, they saw nothing but a swarm of mice, which the blow had frighted away out of the body of this God, besides many secret conveyances behind in the wall, by which priests did usually get up, to move and to animate this idol, as occasion did require. Consider therefore this vain image in all its materials: it was something indeed, to wit, an admirable piece of work, but as to that divine power that pagans did conceive of it, it was nothing.

To come nearer our business, take the Virgin Mary for what she is; think she is the most blessed, the most holy, and the most happy of women: and

[a] Theodoret, Hist. Ecclesiast. l. 5. c. 22.

God forbid we should ever either think, or speak otherwise of that glorious chosen vessel; but if you make her a goddess, or a queen[b] and mistress of the whole world, who, as mother,[c] may command Christ; and raise[d] her seat above or near the throne of God the Father; and out of this elevation rescue sometimes from the hands of justice desperate men, after they[e] have denied Baptism, Trinity, and all sacred things, except herself; and appear to St. Dominick with a troop[f] of above a hundred armed angels, to strengthen him against fifteen hundred devils, who tormented an heretic for laughing at her rosary; and come down to purgatory[g] punctually every Saturday. On the other side, if you make her come down out of this glorious majesty, either to cure[h] the scabs of a young monk; or to visit a sick miller in Germany;[i] or walk about that same country to make her image sing at mass;[k] thus, I say, you shall render the blessed Virgin a mere legend, and if you worship and pray to her upon such accounts, you shall make her also a true idol.

This is the case of Mass worship. What a priest holds, breaks, consecrates, elevates, and adores, is certainly something; to wit, a white thin wafer of the bigness of a Roman penny, dried between two hot irons, by a baker. But if you think that whilst the priest mutters five words, presently parts out of

[b] Missal. Paris. pag. 205. et p. 165.
[c] Missal. Par. Miss. de B. M. p. 18.
[d] Argent. de 7. Excellent. Edit. 1614. [e] Scala Cœli Privil. 2.
[f] Specul. Exemp. titul. Rosar. exemp. 1.
[g] Bulla Sabbath. John. 22. confirmed by Pope Alexand. V.
[h] Specul. Exempl. Titul. B. M. Exemp. 18.
[i] Ibid. Exemp. 52. [k] Cæsarius. l. 7. c. 21.

his mouth, or from heaven, a miraculous power, that will destroy the whole substance of this said wafer; and that under its remaining white and round figures, creeps that very body of Christ, which by His ascension hath been carried up to heaven: and further, that being once got in, this new lodging made of figures, &c. wraps it about so strait, that it pulls the new guest, whithersoever the priest, or the rat, or other vermin will carry it; and thus gives him close attendance, as long as it is able to last: all these and other like fancies come to nothing, and this nothing being worshipped, is an idol.

The truth is, of all idols that ever were worshipped by Pagans, there is none so open and exposed to all the reproaches and censures of holy men in scripture, as is this which Roman Catholics adore solemnly at every Mass: and if this which they thus adore, were truly Christ, one might safely aver (what even to think were blasphemy) that neither prophets, nor holy fathers, in their speeches against heathenish gods, either considered well what they said, or ever thought well of their Saviour.

1. To begin with their original: when the prophet Isaiah inveighs against them who worship gods made by a carpenter, of a tree which the worshippers had planted, and after hewn into pieces, whereof one was to heat an oven, and the others to make a god, c. xliii. v. 14, 15. 17, can any rational man think that the Holy Ghost did foresee, that all true worshippers in the times of the Messias, were to adore a God every morning made of, and every morning inclosed within, somewhat of that wheat, that first countrymen had sown, and bakers baked into

wafers, of which afterwards an apothecary was to take some to wrap pills in, and a priest all the rest to consecrate into a God? And if the taking that for a god, which before the consecration was but a stock, is a pagan blindness fit for a prophet to wonder at, v. 18, is the adoring that for a Saviour, which immediately before the uttering of some few words, was a thin wafer, such clear understanding as may become a Catholic? "Here," saith honest Minutius,[1] "pagans melt brass, they cast it, they set it up, they fasten it, it is yet no god; they polish it, they adorn it; neither is it yet a god: but see now, they consecrate it, and pray to it, then as soon as men will have it to be a god, it is a god." Was this wise man blind, not to see that pagans might return the same raillery? Christians sow wheat, they cut, gather, and thrash it, it is no Christ yet; they grind it, they sift it, they bake it, it is but a wafer; they set it upon an altar, they elevate it, and cross it several times; no wonder yet: at last they speak five words upon it, presently ten miracles break forth, and among a hundred wafers, which are all like one to another, that which they are pleased to think upon, is their Saviour.

Where was the wit and judgment of holy fathers, St. Chrysostome,[m] Arnobius,[n] Tertullian[o] (if they had then Rome's Mass worship) when they charged pagans with flat madness, for lodging their gods in images, and for dreaming of consecrations, which might turn the fate of vile materials into gods, or shut these venerable gods in vile vessels; not per-

[1] Minutius in Octav.

[m] Chrysost. in Natal. tom. 5. p. 517. edit. Æton.

[n] Arnob. l. 6. [o] Tertull. Apolog. c. 12. initio.

ceiving in the mean while, that if Christians did then, what Roman Catholics do now, both ancient Christians, and new Catholics fall visibly to worse follies? For the blindest pagans never dreamed in the consecrating of their idols, to turn effectually the substance of brass, stone, or timber into the very nature of their gods; as these, who think and talk always of converting the whole substance of wafers into the whole body of Christ. Pagans could change by their idol worship, the glory of the incorruptible God into images, Rom. i. 23, made of vile materials: but they did not intend, by any help of miracles, to change this vile material into any god. This extraordinary attempt was never owned, as I can remember, during the times of Pagan Rome. And Pagans did acknowledge their wood and stones, even after they had consecrated them into their gods, to be no more [p] than seats and domiciles made of wood and stone, where their gods did love to appear; and where their assisting power, which they did call numen, was wont to work.

This being so, all both reproaches and ironies, which holy prophets throw on idols, fall twenty times more heavy upon what is adored at Mass. For example, if with Jacob, you laugh at Laban, Gen. xxi. 30, for serving gods that a man or woman can steal away; or at the Egyptians with Isaiah, ii. 20, for worshipping that at one time which they must cast to moles at another: or at the Babylonians, Isaiah xlvi. 7, for carrying on their shoulders

[p] Arnob. l. 6. Porphyr. apud Euseb. de Præp. Evang. pag. 6. edit. Steph. Celsus apud Orig. l. 7. pag. 37. Athanas. Oration. cont. Gent. pag. 17. ed. Comelin.

their gods, who otherwise could not help themselves: or at Bel and Nebo's priests, Isaiah, xlvi. 1, 2, because their gods fall to the ground, and are carried away captive: these idolaters will tell you, that all such reproaches are gross mistakes: that they are not so mad as to think that brass or timber can make a god; and that when these materials fall to the ground, or are stolen, or carried away by soldiers, their gods are neither shut in, nor tied up to their own images. This indeed was not sufficient to exempt Laban, Egypt, and Babylon from the burthen and lash of the holy prophets. For when these Pagans worshipped either their Bel, or their Serapis, it was then just with them, as it is now with downright Catholic Pilgrims at the lady of Loretto; the gods and the wooden images in their popular devotions most commonly went together. But however it is far more than Roman Catholics will or can say for what they do. 1. What Roman Catholics adore, is exposed to all the insufferable abuses that any dumb idol can receive. It falls oftener than ever Nebo did to the ground; witness the injunction[q] of scraping the ground where it falls. It is sometimes stolen away, as the poor gods of Laban were; witness Pope Innocent's[r] decree, that it be so well kept, that no rash hand may approach it. Witness also the sad complaint, that [s]a bishop made to Charles the Fifth, that his Church was so slenderly built, that the very body of the Lord was not safe from thieves and witches. It is sometimes carried away captive, as

[q] Missal. Rom. de Defect. in Minist. Caut. 15.

[r] Innoc. III. Decretal. l. 3. Titul. 44. c. 1.

[s] Alex. Gerardin. Itiner. sub fin.

were the Heathenish Gods, whom Pagan Rome had conquered; witness St. Louis[t] the Ninth who, being beaten, and in great distress, surrendered it for a pawn, into the hands of the Sultan, who carried it away to Egypt.

2. It is exposed both to a greater number, and a worse kind of contumelious usages, than have ever been heard of idols. 1. Never idols were eaten up, or swallowed down by their own worshippers, except these two, the golden calf, and the Mass-God. But here is the great difference between these two sorts of worshippers; they who worshipped the calf, took it but for a representative of God, and when they had it down their throats, they were presently convinced that this god was but an idol. This was a convincing evidence, which Moses had learned of Noah, as Noah had learned it of God; when, as Holy Fathers[u] take it, God by distinguishing clean and unclean, in order either to prevent, or to convince idolatry, gave mankind ground for this rule "that neither the things which are unclean, nor the "things that are eaten, as being clean, must be ador-"ed or thought to be gods." This rule stood in the Church of God, till transubstantiation put it down: for Mass cannot abide such doctrine. Here, Noah, Moses, and God himself are confuted. And when they thought to have sufficiently kept off paganism, by throwing their gods among meats, that do fall down to men's bellies, as Isaiah did afterwards by throwing them among such things as should be cast to bats and moles, xlvi. 7; Roman priests take up the

[t] Jovius.

[u] S. Theodoret. in Genes. interrog. 55.

quarrel, and maintain by what doth happen often at Mass, that gods may be gods still, though they should fall into worse places. If heathenish gods fall but to the ground, though it be but seldom, and by mischance, holy prophets will laugh at them: and when the Mass-God falls into worse filth, which is often, and of due course, whensoever it is vomited up, good Catholics will [x] adore it. So certain and evident it is, that those holy prophets and these good Catholics are not led by the same spirit.

Secondly, lest you should reply, that the mouths, and throats, and stomachs of consecrated priests have privileges; for some say, that priests do complete essentially the sacrifice,[y] when they eat it, which without question laymen do not; it is now generally agreed amongst them, that the most lewd and beastly laymen, do both swallow down, and afterwards cast up sometimes, this self-same adorable object. Bonaventure, indeed, and some few more, once had the simplicity to startle at this. But Pope Gregory the XI.[z] and the whole school, have long since undeceived all Roman Catholics of that error: so that now it is publicly taught, that, if not a man only, but even the vilest vermin, can nibble at consecrated bread, she goes away with this Mass-God,[a] and keeps him, whether in her mouth, or stomach,

[x] Missal. Rom. de Defectib. c. 10. num. 14. Si Sacerdos. Suarez de Euchar. Disp. 46. sect. 8. §. Sequitur tertio. "Ex usu Ecclesiæ si contingat evomi ab infirmo, adoratur et habetur ut verum Sacramentum."

[y] Bellarm. de Miss. l. i. c. 27.

[z] Direct. Inquisit. p. 2. q. 10.

[a] Gabr. Vasquez Disp. 195. c. 5.

or guts, for as long as she can keep that crumb of bread. Therefore are these two rules prescribed:[b] 1. That the priest lick, or take up most reverently, if he can, what hath been thus miscarried. 2. And that when either flies or spiders chance to fall into the chalice, because these little beasts cannot drink so little, but they drink him whole, and have him in their little guts, the priest must by all means swallow down these flies, and spiders, if he can do it without the endangering of his life. Once was the time, that whole Egypt was made ashamed of the stateliest god they had, as soon as they saw mice creeping out of the belly of their god: what would they therefore have done, if they had seen their god creeping down, as the Mass-God doth, into the belly of these mice?

Thirdly, What Rome adores, fares sometimes worse; and this must happen when the priest's stomach cannot digest what it receives, its natural ferment being depraved or overthrown; for in that case whatever is eaten, must be cast off crude and unaltered, and so discharged by the usual evacuation of nature. "Where is the wise man," [c] says Cardinal Contarenus, "who can doubt it? since the virtue of "consecration holds out as long as the thing which "is consecrated, that is, the accidents of Bread and Wine." And therefore some here put in a caveat against lienteries,[d] and such like indispositions: that no man, being troubled with such weaknesses, presume to eat the Sacrament, for fear of throwing

[b] Missale Rom. De defectibus, c. 10. n. 5. and 14.
[c] Contar. Catech. Christ. Inter. 14. Sotus 4. Sent. d. 12. q. 1. a. 3.
[d] Palud in 4. d. 9. q. 1. a. 2.

what he adores, whither I am sure no Pagan worshipper would throw his God.

Pious and learned Origen demonstrates against Celsus,[e] the uncleanness of that spirit which inspired Pagan prophets, by the unclean parts he entered: and, upon the same ground, one may guess at the holiness attributed to this God of Bread, by the same parts that he goes out of. I cannot write to this purpose, what a civil man could not read, or a pious one but think of, and therefore forbear to dilate on it. Learned men know, what rabbins say about the worshipping of Baalpeor. This new idol is twice as bad; for certainly neither ancient, nor modern expositors thought hitherto, that Holy Scripture should call a Deity, Bosheth, and Gillulim, that is, God of shame and dung, upon such a literal and proper account.

Lastly, as here are heavier charges laid upon this, than ever were upon any Pagan idol; so hath a Roman priest much less to say, to shift them off, than a Pagan. He cannot deny (as a Pagan can) but that this very thing, which is so infamously abused by all creatures, and of all sorts, is the direct object of his best adoration,[f] and the very God (not his sacrament or image only) whom he worships and looks full in the face, when he falls on his knees at the elevation of the host. Neither can a Roman priest deny, as can a Pagan in some degree, but that the Roman consecration is both more destructive, and more binding, than the Pagan hitherto is known to have been. I say more de-

[e] Origen. contr. Cels. l. 7. sub init.

[f] Missal. Rom. Can. pag. 303, 304. 310.

structive, both to the consecrated wafer; for it destroys its whole substance; and proceeds to the very body and soul, which it drives into the room of that evacuated substance, since it deprives them of the actual use of all their senses and faculties. The body hath eyes, and cannot see; it hath hands, and handles not, &c., and so forth all along the perfect description made twice, Psal. cxv. and cxxxv. of an idol: whereas Pagans, first, never destroyed their gold and silver, when they consecrated them into images; and secondly, when they called their gods into them, and got them in, they never pretended to enchant them in any manner, that should make those spirits more senseless and lifeless when they were in than when they were out.

I say also, the Roman Church must acknowledge their consecration to be more terrible, than the Pagan enchantment, not only in destroying, but also in binding; for though consecrated images were called sometimes bodies, which these spirits did animate, because sometimes they made them speak; yet were they properly but seats, and houses, which they were pleased to haunt. So that when Pagan or Christian conquerors did carry away these images out of their towns; it was no more than if his holiness would remove old St. Patrick out of Ireland, or our Lady from Loretto. These heathenish spirits were not at all carried in fetters, like true captives; they had the liberty to follow the triumphing chariots at a distance; and hover far or near about their captive images, as sea plovers about their brood. Nay more, they had

liberty to fly far and wide over the whole face of the world: it was enough, if now and then, they would visit their old abodes. Whereas at Mass, the Deity is entangled as a bird within a net, so pitifully immured and sealed up within these consecrated figures, that whosoever can catch the wafers, catches therewith what they contain, God, and Christ and Saviour together. And whereas old Romans did bring into their Pantheon, (that was a temple for all gods, among their other conquests) the idols of most nations: now, by a contrary revolution of affairs, a Turk, a Jew, a witch, a rat, a bird in a wood, any thing that can but bite, may carry away this Roman god.

Unto all this, what the Roman clergy can principally say for themselves, is that the Blessed Saviour whom they say they adore at Mass, falls into this deadish condition that exposes Him to these abuses, *quatenus est in Sacramento,* only as it is either offered to God by the Sacrifice, or given to communicants by the Sacrament of Mass: but that nevertheless He continues to be at the right hand of His Father, both in the possession of a most glorious life and strength, and above all injuries. I do not here dispute, whether the same body, which is at the right hand of God, can at the same moment of time, be here beneath upon an altar: nor whether the same body, which here at Durham is lifted up, to be adored, by one priest, may at London at the same time be thrown into the fire by another to stop the flame; or delivered in the Holy Land into the hands of a Sultan, for the security of his money; nor whether twenty consecrated wafers,

whereof one is danced about among witches, another at the same time is devoutly carried to a dying man, another hath some other fate, &c., in twenty several places, can contain one and the same man; as if you would fancy that twenty or forty shells can contain all severally, one and the same little oyster; I answer in one word to what is said; that the glorious Saviour, who sits at the right hand of His Father, and there sees and governs all things both in heaven and earth, is Christ, the great and eternal God: and if you suppose Him to be with his body and soul, in the Sacrament, and, as being there, not to be able either to help Himself or help others; certainly as being there, and as being such, you make Him a perfect idol. For of these two manners of being, to wit, the sacramental in a wafer, and the natural in heaven, which they do pre-suppose to be so equally both real and independent[g] the one from the other, that Christ is pretended to be both as really and as absolutely in the wafer, as in heaven; his natural and glorious presence in heaven doth not impede his desolate presence in the wafer. Here He lies still as destitute of all actual use of life, and strength under the hands of a Roman, as if He was not there with his Father. Christ reigning among and above all angels, doth not rescue the poor captive[h] whom a Turkish sultan carries away, nor the poor wretch whom a fly can as easily swallow as it can drink;

[g] Becan. de Sacram. c. 17. q. 13. n. 7.
[h] Jovius sup.
[i] Missal. Rom. De defect. § Si Musca.

nor a more pitiful creature,[k] that did hang about the beard of rude untrimmed laymen, before strict order had been given, that they should take the Sacrament but in one kind. Concomitancy, or identity of one body in thousand places, and such other pretty toys, that Mass-priests must call to their help, do no more rescue Christ from being in the guts of twenty butter-flies, for all his being among angels, than this being of his among angels, is, as they say, hindered by his being in the guts of butter-flies. If these and other like passages are as real as they are pretended to be, Roman priests, who would offer to bring the blessed Saviour to such straits, are as bad as Typhon himself, and all his brothers, the giants, who forced all the gods of those times to hide themselves in crocodiles: and their consecrations at Mass may go beyond the cruelty of all enchantments known any where.

But if nothing of all this be true, if the whole theory of the Roman Mass, be a long dream of groundless impossibilities, there neither is, nor ever was pagan idolatry like the Roman, as even Jesuits sometimes [l] confess. And those heathen, who worshipped senseless stocks and stones, can say a great deal more for themselves, than they who worship a consecrated wafer. For they who worshipped wood and stone, as once most part of the world did; or rams, and hawks, and snakes, as the inhabitants of Egypt did; they were hereto per-

[k] Joh. Gerson. de Com. sub utraq. pag. 102. Periculum in longis barbis laicorum.

[l] Coster. Enchirid. de Euchar. c. 8. § Decima, pag. 301. Edit. Colon. Agripp. 1587.

suaded in consideration of somewhat else, greater than any thing that could be contained in them. Among the idolaters of all ages, except only the Manichees, whom St. Augustin[1] makes worse than Pagans, because these worshipped always something that was, though it was not God; and those adored mere fictions (namely Christs hanging on tops of trees) which neither were gods, nor any thing else: except these Manichees, I say, the whole Vatican in all its ancient manuscripts cannot find one Pagan example, that ever adored, as the true direct object of devotion, such a small senseless ungodlike substance, as is contained in a wafer.

Against this, the last refuge of Roman Catholics is to defend themselves, by pleading good intention, and say they directly worship what is contained in this wafer, because they take it for their Saviour. So might they plead, who worshipped the sun, and moon, (common idols of ancient times; ) for they would not have looked up twice towards them, as upon objects of supreme worship, if they had not thought them to be true gods. And in this case, the Pagan hath this advantage for his excuse, that he can see in the splendor, motion, and influences of these great and noble bodies, more probabilities to betoken a God, and so both to deceive, and defend himself, than the Roman can ever perceive in a wafer. In other cases, I ingenuously confess, the Pagan may have the worse; because in thinking to serve a god, they commonly served a devil: whereas the Roman serves but a wafer. But in this, they are both

[1] Augustin. contra Faustum, l. 20. c. 9.

alike, that both worship a mere creature instead of the blessed Creator, and that neither ignorance, nor good intention can excuse their idolatry. Otherwise, if that ignorance, which commonly misguides intentions, and causes all idolatry, could excuse it also in any considerable measure, there would be found no damnable idolater in the whole world, if he hath a religion, and hath not made himself guilty before of the sin against the Holy Ghost: a rare sin in the world, whereas idolatry is common. For it is hard to find any one Pagan who will confess that he ever adored his base idols without this good intention, of adoring what he thought a god.

The truth is; there may happen mistakes, which good intentions will in some measure expiate: as either when error cannot be avoided, what application or care soever a man will use to prevent it; or when sometimes the suddenness of a thing prevents all application and care. Thus far one may pardon that devout woman, John xx. 15, who at the first encounter took Christ for a gardener. And that blessed apostle, Revel. xxii. 8, who, being dazzled and overcome with glorious apparitions, worshipped an angel, thinking he had been the Saviour. But there are some other mistakes, which might have been, either prevented at the first, or corrected and restrained in the progress, if there had been no want of honest endeavour about the knowing of the truth. Thus a foolish woman may take one in the dark for her husband, whom, if she had had but the patience to hear him speak, she might forthwith have known to be no other than her neighbour. And thus millions of men receive into their hearts

the first religion which their countries afford, which upon better inquiry, if they would have been at that trouble, they might have found to be no better than profaneness. All such mistakes argue a vice within the heart, namely stupidity, and wilful unconcernedness about good and bad, which sometimes is as inexcusable, as the very sin which they cause. Who can excuse a Pharisee, for throwing stones (although ignorantly, and upon that ignorance out of great zeal, Acts iii. 17,) upon Jesus; when so many prophets and more miracles, if they would have examined them, proclaimed openly He was the Christ? Who can excuse either an Egyptian, if he take a leek for his God: or a Roman, if he takes what he eats, and sometimes[m] spews, for a glorious Saviour; when his faith, his reason, and all his senses do bid him to take it for bread? And if he cannot yet discern it with all these helps, the very birds and flies, that feed on it, will help him out of his error (as say holy Fathers,[n] who used to laugh at such heathenish follies) and teach him better, what this God is.

As for the sincere intention here pretended, it is altogether inconsistent with such mistakes: there is no honest intention in that woman, who in the dark ventures herself with every one promiscuously as her husband: nor in that blind worshipper, who rather than to examine truth, will take stone, bread,

[m] Missal. Rom. de Defect. &c. c. 10. nu. 14. Si Sacerdos evomat.

[n] Minutius in Octav. Quanta de Diis, &c. The very rats and bats know better than you, (Pagans) that your gods have neither sense nor knowledge: for they sit upon them, and would, if you did not fright them away, nest in their mouths, Edit. Oxon. 1631. p. 75.

brass, wood, or any thing else for his Saviour.° It being certain, that an earnest and true intention in a woman, of dealing faithfully with her husband; or in a worshipper of applying his heart to none but to the true and living Lord, would permit no room for such mistakes.

The Roman Church hath at this day two most special objects for the choicest devotions; the blessed Virgin, and the Sacrament. After that Catholics have bestowed on her all expressions of faith and adoration, that David could bestow on God, they excuse themselves from idolatry by their acknowledging that the blessed Virgin is a creature and not a God; as if a woman surprised in bed with her neighbour, should cry out, it is not adultery, because she knows she doth not lie with her husband. And when they bestow upon a consecrated wafer, the same direct and terminated adoration which is due to Christ, they hope they will be excused from plain idolatry by good intention and ignorance, because forsooth they would not have worshipped a silly wafer, if they had known it to be but a wafer. So, choose whether of the two you please, either knowing or not knowing will justify these worshippers: and the harlot between knowledge and ignorance, like a rat

° St. August. in Psal. cxiii. Quantò magis, &c. It were better for you (Pagans) to worship snakes, and other beasts, that understand your gods better than you do, &c. Theodoret Psalm. cxiii. εὐτελέστεροι τοίνυν, &c. These heathenish gods are not only viler than the artificers who made them, but also than the smallest vermin, &c. St. Athanas. orat. cont. Gent. εἶτα προσκυνοῦντες, &c. They are not ashamed to adore as gods such stones as they tread under their feet; and sensible and rational worshippers will fall down, and pray before things destitute of all use of sense and reason, &c.

running to and fro between joint stools, shall never be taken in her sin.

In the mean time, whatever they know or know not, this is certain and unanswerable, that if by their consecration they reduce the blessed Saviour to that pitiful condition of being enclosed in a wafer, and thereunder being exposed to all the dishonours that attend such a pitiful condition, their Mass is a detestable tragedy, and themselves most cruel actors. And if their consecration hath no such real effects, but consecrated bread is still bread; then what can their worshipping of this wafer be else, than such a complete idolatry, as the whole world hath not the like? But I return to the Sacrifice.

## CHAPTER IX.

### CONCERNING ALTAR AND MIRACLES NECESSARY TO THE MASS-PRIEST IN HIS SACRIFICE.

MASS, as it is already said, cannot be such a real Sacrifice, as it is pretended to be, without a priest, and an altar.

As for altars, good care hath been taken, that they should be right and complete. It is ordered they be made of stone: [a] otherwise if they were of wood, such as the apostles once had theirs, [b] they [c] could not be anointed. They must be all of one [d] piece, not of two, shutting like a book, or joined one to another. They must be anointed with what they call Chrisma, and washed and sprinkled with holy water, for this sprinkling is likely [e] to procure remission of venial sins. They must be consecrated by a bishop; unless it be in remote countries, where by a most special privilege, Jesuits may perform that office. The prayers at this consecration come to no less than to bringing down the Holy Ghost [f] upon these stones. Upon these altars

[a] Decret. Evarist. Tom. 1. Concil.
[b] Suarez, Disp. 81. Sect. 5. § Dicendum. Ergo secundo est.
[c] Gratian, de Consecrat. Dist. i. Altaria.
[d] Sylvester in Summa verb. Altar.
[e] Thomas 3. p. q. 83. a. 3. Ad tertium.
[f] Vasquez. Disp. 233. c. 2.

must there be wax-candles[g] burning night and day; for without these it were[h] a mortal sin to say a Mass: and under them, bones of dead saints,[i] or in default thereof, as some think,[k] the very Body of Christ, must be buried or deposited as a relic. I lay aside many lesser formalities, as the seven circuitings, the five crosses, &c. which, for all that, are conceived to be extremely necessary. For, says Suarez, it were a mortal sin[l] to celebrate the Sacrifice upon an altar not consecrated after this manner: since by this consecration altars[m] receive a spiritual virtue, which make them fit for God's service.

All these things are easy to be had. The greater difficulty might be to find out such extraordinary Indulgences, as may both draw much people to Mass, and to capacitate the altar to raise the Sacrifice of Christ offered thereon, to some considerable rate, above its ordinary value.

But the mainest difficulty of all, is to get such a priest, as may be well qualified for the great work which he undertakes. This great work is, to get within his reach the Body of Christ from heaven: and, in order to this reaching, to work in five words, more miracles than either Moses or Elisha, or any other saint, unless it be St. Dominic and St. Francis, ever did in his whole life.

At his saying these few Latin words, *Hoc est enim*

[g] Pontifical. Rom. de Consecrat. Altaris.
[h] Palud. Durand. &c. D. 13.
[i] Becan. de Moral. Miss. q. 7. § Secunda Conclusio.
[k] Durant. Rational. l. 1. c. 7. pag. 15.
[l] Suarez, Disp. 81. sect. 5. § In tertia.
[m] Thomas. 3. p. q. 83. Art. 3. Ad tertium.

*corpus meum*, if he will but mind what he says, (for without this intention, there is nothing done) 1. The substance of as many wafer cakes as can be well laid on the altar, is destroyed in a moment. And what you see remaining of them, is no more than an empty figure, a white colour, and such other hollow shadows. 2. These shadows and figures, after they have lost their substance, which was their only seat and support, must against their own nature, subsist without it and by themselves. The whole world affords nothing like. For the apples found about Sodom, that St. Augustine[n] makes mention of, have some ashes or soot within, which supports their cheating colour. And those tuns, which, as some say, a kind of thunder will waste within, and spare without, have still a dry hardened substance, that maintains their outward figure. The very phantasms, such as the disciples being affrighted once thought they saw, though destitute of flesh and bones, yet have some kind of vapour, or condensed air, that gives ground to their appearance. But these Mass accidents have not so much as the ordinary air to hang upon. The whiteness and roundness and taste and dryness of these consecrated wafers remain, when the white, round, insipid, dry wafers are destroyed; just as if you can imagine all the stories and antiquities of the Vatican library fluttering still about the walls, after all the books that contained them are consumed by age, or burnt to ashes. Such a continual and prodigious miracle, never heard of before transubstantiation,

[n] August. de Civ. l. 21. c. 5.

must at every Mass save and keep these white, round, dry nothings.

3. A third miracle must fetch down, and then pack up, a proper and well proportioned body within every one of those little rooms, which the wafers' substance thus destroyed hath left empty. A huge camel passing through the eye of a fine needle, or a giant hiding himself under a nut shell, would be twenty times less wonderful.

4. A fourth miracle must make this body lie, sit, or stand, or however be in twenty thousand several places at the same time: and teach the Angel better logic, than that he made use of, Matth. xxviii. 6, to conclude, that Christ was not in the Sepulchre, because He was gone to Galilee; for by virtue of this miracle, Christ might be both in the Sepulchre, in Galilee, and in a thousand other most distant countries.

5. Four such other like these, are requisite to the Sacrifice of Him under the other kind, that is, the form of wine. There are two more required sometimes for to create a new substance for worms, vinegar, and other things, whensoever they are engendered under the consecrated forms of bread and wine. This corruption is found sometimes, as they say, under the consecrated species, to conceal this great mystery, and to keep up the worth of their merit who believe it; for if nothing were produced when these species are corrupted, that one experiment would discover transubstantiation; and it were no faith to believe a thing that were thus seen. Therefore to this holy purpose° wise Catholics will

° Scotus 4. Sent. d. 12. q. 6. § Dico ergo. Gabr. Biel. in Can. lect. 45. F. Durand. in 4. Dist. xii. q. 2. nu. 10.

allow new miracles, to make worms and vinegar, when the consecrated species are kept too long; or to make ashes when they are burnt: or to make new bread and new wine in their behalf, who either out of infidelity,[p] will try whether there be any substance under these shows, or out of gluttony, will eat and drink so much of them, that their bellies[q] shall swell, and their brains turn. But let the priest eat and drink of these never so soberly and sparingly, yet must they turn in his stomach into something,[r] that falls into the draught, and that is not created without some of these miracles which attend constantly the work of transubstantiation.

Whosoever will be counted for a true Roman Priest, must have all these miracles, especially the eight former, at his command; which certainly is a power above the condition of any man in two respects. 1. The stupendousness of the work. And 2, the familiar use of it.

1. The stupendousness of the work. For we hear of Moses, that he divided the Red Sea once: of Elijah, that he brought down fire from heaven twice or thrice: of Joshua, that once he made the sun and moon stand: but of any prophet or apostle, whose miracles could go higher, even to the very throne of God the Father, where Christ doth sit, (yet not so safe, but that a Roman priest may get Him down, and dispose of Him at his pleasure when he hath Him,) this is a feat indeed,

[p] Waldens. tom. 2. q. 62.
[q] Gabr. Vasq. tom. 3. in Part 3. Aquinatis. Disp. 195. c. 4. nu. 43.
[r] Vasquez ibid. nu. 40.

that never had a precedent, nor I think, a being, since the foundation of this world.

2. I say secondly, the frequent and familiar use of these stupendous miracles; for when Moses and the prophets wrought their miracles, it was not by any habitual inherent gift, which they might exercise when they would: but then only, when that Almighty Spirit of God, who gave them the power, moved them for that time to use it. Hence it is that Elisha, living among many lepers, never cured but one Naaman: Peter raised but few from the dead; and Paul with his gift of healing left his dearest companions, Trophimus and Timotheus, the one dangerously sick at Miletum, 2 Tim. iv. 20, the other struggling with the pains of an ill stomach at Ephesus, 1 Tim. v. 23. Whereas a Roman priest must by all means be as ready at his miracles, as at his Mass. If any of his parish be dead, or sick; if a traveller will part earlier out of the inn, than the ordinary time of service; if an ox, or a horse, yea even a hen[1] do not thrive in the neighbourhood, presently Masses will be called for: and all these miracles must be at hand, for the preservation of these poor cattle. So that, ordinarily, one priest shall spend more miracles upon such trivial exigencies, for the behalf of his parish in half a year, than St. Peter and St. Paul ever wrought throughout all the world in their whole life.

To make these strange things more credible, it avails nothing to say that this country priest

[1] Guill. Alan. de Sacrif. c. 32.

works no miracles, but by the power of our Saviour, who, as they say, is at every Mass the chief priest, and the Roman priest his servant. For Moses, and Peter, and Paul were but servants also, in all the miracles they did. Only here is the difference, which makes the great absurdity; that God did inspire Moses to lift up his rod, Joshua to speak to the sun, and Peter and Paul to bless or curse, whensoever He was pleased to work miracles: whereas, the Mass-priest, I suppose, waits for no such inspiration to do his work: contrariwise Christ is conceived to be always ready for this officer, whensoever he will but open his mouth to say five words.

And though this substitute were a mortal desperate sinner,[t] an excommunicated[u] and degraded[x] person, or even a magician,[y] his sacrificing character is held so strong, that the consecration and miracles of his Master must still go on. Insomuch that if the priest will meddle with magical arts, and intend this business of his, besides that of his proper office, he can make himself as sure of his pretended Master's assistance in the transubstantiating of his wafers, as of his true master's enchantment in quenching the fire with them, or turning them into an armour[z] which no sword or bullet shall pierce. And, whereas sometimes it

[t] Suarez in 3 part. Aquinat. Disp. 77. sect. 2. § Secundus sensus.
[u] Thomas part. 3. q. 82. a. 7. § Respondeo.
[x] Thomas ibid. a. 8. § Resp. dicendum.
[y] Thom. q. 74. a. 2. Ad secundum.
[z] Sennert. Pract. l. 5. part. 4. c. 24. De Impenetrabilibus.

may happen[a] that Mass does good to nobody, in order of impetrating, which is the main end of this service;[b] yet do they conceive Christ to be so punctual an observer of the time when these officers will speak the words, that though He will attend neither the devout prayers of the worshiper, nor any of those ends wherefore the Mass is sung or said, yet will He rather throw away all these miracles to no purpose, or, as in the case of black magic, to ill purposes, than to disappoint the Mass-priest; who, of his side, makes no question, but that what he says will be as powerfully and really brought to pass, as if Christ Himself had said it: the priest, though sorcerer and degraded, being still united to Christ,[c] as they say, by his character, and in this, acting[d] as Christ Himself. In a word, all these wonders do follow the priest every day, whithersoever he can carry a consecrated stone that is as broad as to hold up a little cup and a patten. These wonders wait continually for the motion of his tongue, and the opening of his lips: and, as soon as the last word of his speech is out of his mouth, presently these wonders deliver Christ, who hath wrought them, into his hand. Rome may wonder at St. Augustine, and take him for an ignorant man, who knew nothing that should amaze any body about the holy sacraments.[e] They

[a] Durand. 4. D. 12. q. 4. Vasquez Disp. 228. c. 3. § Verum enim-vero. Suarez Disp. 79. sect. 1. § Fundamentum. Becan. de Sacrif. q. 12. § Dices, fundatur.

[b] Bellarm. de Miss. l. 2. c. 4. § Tertia propositio.

[c] Suarez in Thom. 3. p. 82. a. 7.

[d] Id. Disp. 89. sect. 11. § Dico ergo primo.

[e] S. August. de Trinit. l. 3. c. 10.

may be honored, says he, as being holy, but not wondered at, as being marvellous.

Then, when the priest hath Him in his wafer, like a corpse in a winding sheet, first he blesses Him, and prays to God, that He may be as acceptable, as the sacrifice of Abel was. Then he lifts Him up over his head, that all the people may adore Him. And because all this while the priest is the superior, (otherwise he could not bestow a sacerdotal blessing on Him) and hath the advantage to dispose of this his victim; if the priest chance to be a discreet man, either he carries Him abroad, to be adored in a public procession, or to be eaten by some dying man, &c., or else he puts Him *sub fideli custodia,* where no rat or spider can come. But if he be rash and careless, (as in all professions every one is not what he should be) then the victim runs the hazard of going along, wheresoever thieves and witches will drive. Now, in conscience, is this the Christ the Son of the living God, the only Saviour of the world, the God of Christians, and the Master of Angels: or a pitiful Roman idol, which rogues and devils do toss about, and abuse so? Such conceits, being shuffled among true Christian mysteries, might go near to tempt the truest and soundest Catholics, much more a number of unlearned and undiscerning men, to mistrust all, and at last to believe nothing.

## CHAPTER X.

### CONCERNING THE OFFICE AND ORDER OF ROMAN PRIESTHOOD.

THE priest being armed with these miracles, proceeds to the act of sacrifice, blessing and consecrating what is to be sacrificed. This consecration is none of God's blessings, wherewith all creatures grow and prosper; since it either destroys, or makes worse every kind of thing it lights upon. When it falls upon the elements of bread and wine, it consumes clear away their whole substance: and when it falls upon the body of Christ, strips it clear (as to the use) of life and strength. Thus Christ having lost all use of life and the bread and wine all their substance, do join all upon equal terms, to make the complete Sacrifice.[a]

This being done, the priest bestows the other blessing upon Christ. "That God[b] the Father would be pleased to look propitiously upon it, (that is his beloved Son thus sacrificed), and to accept of it, as once He accepted of the offering of his servant Abel, and of the sacrifice of our patriarch Abraham, and

[a] Bellarm. de Miss. l. 1. c. 27. § Tertia propositio. Suarez Disp. 75. sect. 1. § Dico tertio.

[b] Miss. Rom. in Canone.

of that holy and spotless victim which Melchisedek his high-priest presented Him." A very good prayer once, in the mouth and sense of ancient Fathers, and the behalf of the offerings which devout people in those days usually brought to the Lord's table. But as it is, ever since the time of transubstantiation, used in behalf of Christ, it cannot be less than blasphemy.

These two blessings, however bestowed on Christ by one man, must be dispensed by different capacities; and no priest can compass that essential part of his Mass, without acting three personages.

As for this last blessing, which compares Christ's sacrifice to the rams and lambs of Abel, the priest gives it in his own ordinary office. For every priest, as priest, by virtue of his character, is master of his own victim; and in this capacity can both offer it, and bless it, according to the standing rule, Hebr. vii. 7, "Without all contradiction," (says the apostle) "the less is blessed of the better." He speaks of that blessing that is given by virtue of public power, as when Melchisedek blessed Abraham, and kings, priests, and prophets bless any of the people. Thus far the Roman priest is better than his own master; and Christ, who, at his passion, and in his grave, was made, at those moments, a little lower than the angels, Psal. viii. is yet after his resurrection, and his reigning above all angels, made at every Mass in many respects much lower than any ordinary priest.

As to the consecration; here the priest must seek for a capacity higher than his own, otherwise it were an untruth in him to say, "This is my body;" when it is not his, but Christ's. Therefore he saith it

as Christ's legate. But because a legate, or an ambassador, is not by his office sufficiently capacitated to call those things his own, which are his master's; (for neither Spanish nor French ambassadors will call Navarre or Catalonia their kingdoms; nor the Spanish or French Queens, their wives:) therefore he is forced to take upon him another part, like a player (says learned Vasquez[c]) upon a stage: and to invest himself with the very habit and shape of Christ, when he is uttering the five words, that do invest and wrap up Christ within the habit and shape of bread.

These words being said, he then stops short; and either he passes over the words following, or lays aside the person he had assumed: for the next words "Do this," &c. are the part which the bishop must act, whensoever he gives holy orders: and if the priest should say them on, still in the same person of Christ, all the communicants would come very near to be priests. Therefore, to avoid all dangers, it is safer to stop at these words, and to proceed immediately to the consecrating of the wine. Where the priest doth appear again for a while under the shape of an Historian, relating merely what Christ did, in the words *Simili modo*, that is, "In like manner after supper taking the cup," &c. Then as soon as he is at the *Benedixit*; that is, "He blessed it:" he makes the sign of the cross, which I do think he doth under the habit of a priest: but before he delivers the following words, "Drink ye all of this," he must by all means leave it off, and return to his historian part; for the priestly

[c] Vasquez Disp. 200. c. 1. § Alii vero censent.

would bring laymen into danger of being forced to receive the communion, as they did in ancient times, under both kinds. Immediately after, at the sound of these words, *Hic enim est*, &c. that is, "This is the cup," &c. Christ's legate, or the mystical Christ appears, till he come to the prayer, *unde et memores*, &c. which he can say upon his own account. Such a diversity, and such both frequent and sudden changes of persons, upon any other stages than a Mass Altar, would certainly confound, and puzzle the best play. Nevertheless, schoolmen and priests are so admirably beaten to it, that if you believe them, they can presently find out, among all these shiftings, a plain and ready literal sense of Christ's words, to prove their Mass.

Therefore that they may clear this mystery, and unshuffle it into some order, they distinguish two priests at one Mass; the first and chief is Christ Himself, who, as being in heaven, offers Himself as being on earth. The second is the Roman priest, who offers Him also, as his under officer and instrument. But this, I do fear, is to make darkness to be darker, and to heap up one confusion upon another. For, that Christ being in heaven, is the chief to offer Himself properly and actually, as being on earth, is a point of scholastical divinity so abstruse, that many of their best doctors cannot believe it.[d] For to pass over this incredible absurdity, that our Saviour Christ from above reaching down as low as the earth, here finds his

[d] Anton. de Corduba l. 1. q. 3. Gabr. Biel. Lect. 26. Vasquez Disp. 225. c. 3.

body on an altar, whence He takes it up again and offers it to his father; (for Roman Catholic stomachs sometimes must digest as hard meat as this.) Doth Christ Himself sing, or say Mass, which properly is his sacrifice? Doth He consecrate his own body? and according to those[e] best divines Bellarmine, &c., who think that this sacrifice is principally consummated, when it is eaten by the priest; is our Saviour Christ, at every Mass, the chief eater of his own flesh?

To this Bellarmine can say nothing, but that it is true, says he, Christ[f] doth not eat Himself immediately. Nevertheless, one may say, that He doth eat Himself at Mass, because He gives Himself (to the Roman priest) to be eaten, just in the same manner, as in the cross Christ really sacrificed Himself, because He delivered Himself to be slain although He did not slay Himself. So far must these able men run out beyond their wits, where they undertake to defend Mass. If you admit of this answer, here Roman priests officiate at their altar, as Roman soldiers did at the cross; and as these had spears, so those have teeth to tear Christ's flesh. A new priestly order indeed, which neither Melchisedek nor Aaron had. But as Christ had nothing to do with these villains, who murdered Him; so hath He not any concern with those, who, for as much as in them lies, go about to eat Him up, as if He were really murdered.

Some of them go so far as to say, that Christ[g]

[e] Bell. de Miss. l. 1. c. 27. § Septima propositio.
[f] Ibid. § Quod autem.
[g] Apud Vasq. Disp. 225. c. 3. § Recentiores.

offers Himself actually, all the time He lies within the wafer: and, that by this actual oblation, He is continually appeasing his Father. It seems, these men will give an account of what Christ doth all the while He is kept in his pix, which often is three or four days. The Turk kept Him once there so long, till he was paid off his money, and the priests should do well upon this score to keep Him, as long as the consecrated accidents can both keep him and keep themselves, since He bestows his time so well. But it is a most simple thing either to ask or to answer what He doth, when it is confessed by all Roman Catholics that He doth nothing.

Therefore, others being ashamed of this folly, dare not say, that Christ offers any otherwise, but because He hath instituted, and approved of the sacrifice.[h] But, laying aside this instituting and approving, (whereof hereafter) to institute is not to offer. These two different acts are belonging to two quite different powers, that to the priest, and this to God. And as no priest can be the author or instituter of his own order; for no man takes this honour unto himself, Heb. v. 4, neither is he of his sacrifice: God alone is that, and not the priest. This is so true, that when Christ was pleased to be a priest, and to offer Himself a Sacrifice, He would do nothing at all, but as He received the commandment of his Father. John xv. 10.

Others will have Christ to be the chief priest upon another kind of ground,[i] because his human

[h] Vasquez. ibid. c. 3. Corduba. l. 1. q. 3.

[i] Suarez. Disp. 77. Sect. 1. § Tertio considerari.

nature is to him a living and joint instrument of the transubstantiation, wherein consists his sacrifice. I will not stir the bottom of this puddle, for fear of raising out of it more stink than truth. But yet suppose that transubstantiation, and all miracles that are supposed to attend it, have a being in this world: suppose likewise that Christ, as man, is the efficient cause of all these: so is God too, as God, who for all this cannot be thought to be a priest. Some of their best scholars will acknowledge sometimes, when this truth concerns them not much, that to produce the thing which is to be sacrificed, and to sacrifice it, are distinct acts, and do require distinct capacities.[k] For example, he that sets the pine-tree, and afterwards makes of it an image, is not the man who can consecrate it: nor are Bezaleel, and Aholiab fit men to sanctify and anoint the tabernacle, although they were fit men to build it. To come nearer to this purpose, the countrymen that had brought up the rams, or the Levites that, it may be, had tied them to the altar, had not the character or unction of Aaron to offer them. And, if instead of ten miracles, the Mass-priests had so many angels, able and willing at their five words to lay down Christ; yet should not all these angels by so doing become high priests. Those need not always to be priests, who carry the Pope to St. Peter's, or heave him up on the altar, there to sit and to be adored solemnly in the very seat of their God. 2 Thess. ii. 4. Nor doth his Holiness become an oblation by sitting in that place, where heave-offerings are presented.

[k] Suarez. Disp. 77. Sect. 1. Tertio considerari.

The reason is, that besides the natural, whether strength or efficiency, for bringing and slaying victims, which is common to a butcher; and besides the civil right and power, for the disposing of these victims, which is common to any master; the priestly and sacrificing act requires and includes essentially a double moral and sacred capacity; the one upon his victim, that the priest may sit and consecrate it for the altar; the other towards God, that he may so far have credit, as both to intercede, and to procure acceptation, in behalf of this victim.

The first capacity of preparing and dedicating sacrifices, is grounded upon that dominion and disposal, which priests must have over all things they offer. Hence it is, that before Aaron there was no priest to a nation, but the king; nor to a family, but the father; and, after him, the eldest son. And since Aaron, it is well known what sway the high priests, and priests had, from their beginning to their end, in the Common-wealth of Israel.

The second is grounded upon their inauguration, which invested them with this privilege, that whatsoever they duly offered, was made holy: and whatsoever they lawfully recommended, was both acceptable, and most commonly accepted. Hence it is, that as the best frankincense yielded but smoke, unless it was burnt by that fire which was fallen from heaven, and kept safe upon the altar: so were the fattest sacrifices counted for no better than common flesh, unless they were offered by a consecrated officer, that is, a priest.

Hereupon the Church of Rome doth what she can, to attain to these privileges; 1. by consecrating

their altars, and praying, that the Holy Ghost (which is a bold expression) may fall down upon the stone,[l] and sprinkle it with eternal light,[m] &c.

2. By anointing the hands of Mass-priests,[n] that through the virtue of this anointing, all that may be blessed, which he shall bless: and all consecrated and sanctified, which he shall consecrate and sanctify. 3. By the conferring of power to offer sacrifice to God. These and other like ceremonies may peradventure promise somewhat towards consecrating the elements, and raising them from their common to a blessed Sacramental use: as likewise towards consecrating the gifts and offerings of the people, and commending them by prayers and intercessions to God. Thus far, the ministers of Christ are allowed to exercise a sacerdotal function. But what is all this towards the real sacrificing of Christ, which Mass-priests are pleased to pretend unto? First, is their character, I mean that of their ordination (for I mean no magical art) so powerful, as to bring down the Lord of Glory under their dominion and disposal, without which they are not capacitated to offer Him? Secondly, are their hands by being oiled, enabled in any degree to consecrate, that is, to raise the Body and Blood of Christ to a more elevated and sacred condition and use, than it is that He hath in heaven? Is there in our Saviour any thing, that may be called common at the right hand of his father, which may become more holy by the hand, and upon the altar of a Roman priest?

[l] Pontifical. Rom. de Consecr. Altar. Portat. fol. 145.
[m] Ibid. fol. 147. et pag. 317. edit. Rom. 1611.
[n] Pontific. Rom. de Ordin. Presbyt. f. 22.

Thirdly, is the beloved Son of God any where in the world so great a stranger to his Father, as to have need of any intercessor to present Him, and pray for Him to God to look favourably on his own Son?

Cardinal Bellarmine[o] and others try for to save all, by alleging the suffragans, and vicars, and legates, which Christ hath in all his offices. I confess that in every office, as it is exercised towards men, Christ hath under him his ministers; for he hath angels and princes as he is king; he hath pastors and teachers under him, as he is prophet; and he hath priests also to bless, and to absolve men, and to dispense among them his mysteries, as he is high priest. But this is the blind oversight; all these legates, priests, pastors, princes and angels, are employed from Christ to men abroad on earth, where he neither is, nor appears visibly: they are not sent from him to his Father, to whom He is more than visibly present; and from whom these deputies and officers, of what order soever they be, even the most glorious archangels are, in comparison of Him, absent. Now the priests in question are brought in to serve Christ, not towards men, but towards God. Every priest, says the Apostle, Heb. v. 1, taken from among men, is ordained for men in things that pertain unto God. It were therefore a strange revolution, if whereas all true worshippers, and among them Melchisedek, Aaron, &c. as religious votaries and pious priests heretofore, made all their addresses to God by the mediation of Christ: now Christ should be driven to this pass, as to be presented to God by the mediation of his own wor-

[o] Bellarm. de Missa l. i. c. 25. §. Quod autem attinet.

shippers and priests. The sons and favourites of kings, may and must have officers abroad, to dispatch affairs among their vassals in their country: But neither these officers, nor these vassals, are likely, specially when remote from court, and sometimes as far from favour, to mediate between these royal persons and their father. Once indeed Absalom made use of Joab, to help him to be reconciled with his father, but it was only for that time, that Absalom was in banishment, and Joab in the king's bosom. When Christ had once, in a manner, worse banished Himself out of heaven for our sins, than Absalom had done from his father's presence by his rebellion; yet did He offer his soul, and body, and blood, in Sacrifice, without any intervention of saints or angels: and now, when this same blessed Saviour is immediately next to his Father, must He take vicars and suffragans, creatures always far from the throne, sometimes further from the grace of God, to help this same Sacrifice, by the credit of their office, and by the strength of their own intercession? Christ is able, says the Apostle, Heb. vii. 25, to save men to the uttermost, who come unto God by Him: but as for Himself, He must daily, at Mass, if you believe Roman Catholics, come and be presented by their priests. Thus men, thinking to honour themselves, will dishonour their own Saviour, both before God and before men. Before men, they wrap Him about with a white wafer, as once they did with a red coat, that all the world may cry out upon Him again, this is the king of the Jews, and the great God of Christians. Before God, two manner of ways; by throwing upon Him satisfactions of monks,

privileged altars, and indulgencies, as if He had need of them to raise up higher the value of his infinite oblation; and by surrounding Him with a million of Mass-priests to present Him, as if He wanted favour with his own Father. Thus men, when they will forsake plain Scripture, are often-times given over to forsake all sense and reason. And so much concerning the office and function of Roman priests. What more they pretend to, as concerning their order of priesthood, is not better.

## CHAPTER XI.

### UPON WHAT GROUND MASS-PRIESTS DARE PRETEND TO A PRIESTHOOD AFTER THE ORDER OF MELCHISEDEK.

All Scripture-priests are reduced to these two orders, one of Aaron, and the other of Melchisedek. Aaron with all the priests and sacrifices after his order, were excellent figures and representations of Jesus Christ. For there, all men could see in the violent death of the victims destroyed and burnt to ashes, what kind and degree of reward sin will deserve at the hands of Divine justice; and in the transferring of this punishment from the sinner, who deserved it, upon the victim, that without deserving it suffered it, men and angels could likewise discern the great mercies of God, in not imputing to men their trespasses, but laying them on a sacrifice, that was to satisfy justice for them. Hence come these expressions of forgiveness. 2 Sam. xii. 13. "The Lord," says the prophet Nathan, "hath put away, or rather, after the Hebrew,[a] hath made thy sin to pass over." To which is correlative this other expression of Isaiah liii. 6. "The Lord hath laid, or made the iniquities of us all to meet, upon Him."[b] That is,

[a] העביר. [b] הפגיע.

when God in his mercy puts away punishment from sinners, He transfers it and makes it pass upon the sacrifice that suffers it for them. Thus far went the order of Aaron towards representing our redemption by Christ.

But, because the condition both of Aaron and of his order was unavoidably attended, as well in their persons as in their office, with such circumstances of weakness and mortality as did rather overshadow than express the excellency of that blessed Saviour, either in his eternal nature, or in the strength of his eternal Sacrifice; God, in his infinite wisdom, was pleased, besides Aaron, to bring in Melchisedek, and to set Him out with such colours that could represent both the Saviour and his salvation, in a higher and more eminent manner. For example, in the order of Aaron, the high-priest, with his best robes, appears not better than a mere mortal man, whose beginning and end, birth and death, are as commonly known as his life: his sacrifices are but beasts, which in no reason can make amends for the sins of their own masters. And yet these satisfactions were but temporary and short, some for a day, some for a month, the best of them were but for a year; which being ended, these temporary sacrifices and atonements were to be reiterated over and over, as if nothing had been done before.

Here then appears a nobler representation, both of what Christ is in his nature, and of what He was to do by his office.

1. Among all great persons, whose birth and death are as punctually recorded, as their very life, in Scripture, comes in a priest higher and greater

than they all. His life and dignity stand on record. Genes. xiv. 19, 20.[c] And though undoubtedly he was mortal, yet there is no more mention made, either of father and son, predecessor and successor in his office, or of the beginning and end in his life, than if he had been eternal. And by this means he represented, as well as it was possible, (for such great things cannot be represented otherwise than negatively) the everlasting both nature and priesthood of Christ.

2. Whereas Aaron and other priests of that order appear commonly in Scripture about their altars, and among their victims, that is, with some mention made of sacrifices, and other things which do belong to their office; Melchisedek alone comes in with this glorious and sacerdotal character, as being priest of the Most High God. Gen. xiv. But if you desire to know what sacrifices he comes to offer, you shall find about Melchisedek no victim, that he can offer, unless he offers his own body. And by this was represented what the apostle insists upon, as specifical to Christ's priesthood, that "He came not with the blood of goats, &c., but by his own Blood." Heb. ix. 12. And "by the sacrifice of Himself." Heb. ix. 26, &c.

3. Neither is there any mention or appearance of an altar, which is a thing most requisite both to offer and to sanctify sacrifices. Thus Melchisedek was in figure what Christ, at his passion, was in most real truth, priest, altar, and oblation. Which

[c] Thus I take the Apostle's meaning, μαρτυρούμενος ὅτι ζῇ, that is, Of whom it is recorded, that he liveth. Hebr. vii. 8.

the apostle alludes unto, Hebr. ix. 14. "How much more shall the Blood of Christ, who through the Eternal Spirit offered Himself to God, &c." In which words Christ is the priest, his Blood is the sacrifice, and his Eternal Spirit is the altar, that both raised up on high and sanctified this precious oblation, above all what either the blood of all men, or the suffering of all angels could have been worth. Otherwise, as the blood of bulls and goats was too mean a sacrifice for this sovereign king and priest to offer; and any other hands, but of Christ, too profane to offer up the Blood of Christ: so certainly, neither marble, nor gold, nor any such gross earthly matter, could have been holy enough to receive and to support that most precious effusion. Christ's Eternal Spirit was the only decent altar to lift it up to God, and to sanctify this sacred gift. So, whatever both the fathers and we say sometimes of that cross that Christ was nailed to, must be taken in a large sense; for strictly and properly the cross was, both in the law of God, and the customary law of old Rome, the instrument of a cursed punishment, and not an altar fit for any holy sacrifice.

4. Whereas Aaron, and all the priests who came after him of that order, had a tabernacle to officiate in, both little, as being but of some few cubits, and weak, as being set up by men. Melchisedek appears blessing Abraham, in the name of the Most High God, not sitting in Jerusalem, or between the cherubins, as the order of Aaron did, (who had no other sanctuary either to offer, or to bless) but in the name of the Most High God, master, or pos-

sessor of heaven and earth, Genes. xiv. 19, 22, that is, whose dwelling and possession is not a lesser temple than the whole world. The ground whereabout this temple stands, is all the earth; wherefore God calls it his footstool, Isaiah lxvi. The compass and circuit of it reaches about to the utmost ends of this earth. The surface of all the air, wherein all men promiscuously breathe, makes but the out courts of this great temple. The sun, moon, and other planets, are the lamps of the holy place: and if you go somewhat higher, there you meet with the firmament and all its stars, which make that magnificent veil, which opens and shuts that holy place embroidered with flowers, and studded with spangles, where the Almighty God hath his throne, and the blessed angels their abode. And this great mystery the apostle partly alludes unto, and partly expresses in plain terms, when he says that Christ is minister of the true tabernacle, which the Lord hath pitched, and not man. Heb. viii. 2. And that, having offered Himself up once, Heb. vii. 27, (in the out court of this tabernacle, or in the inferior part of the world) he is, by and[d] with his own blood, entered through the inner veil, into that holy place, where He is set on the right hand of the throne of the majesty in the heavens, there to appear in the presence of God for us. Hence it is, that when He offered Himself in the lower part of this world, the upper part of it felt the strength of his sacrifice; the lights

[d] Compare Heb. chap. vi. 19, 20, chap. vii. 27, chap. viii. 1, 2, chap. ix. 12, 24.

of heaven were darkened; and as, in the days of Solomon, the glory of Christ appeared at that great consecration, and filled as well the heavens, as the whole earth with thick darkness: so, now that He is in heaven, as in his true sanctuary, these low and remote parts where we crawl, feel his intercessions from above. And thus, wheresoever Christ presents himself, whether in heaven, or in earth, this true Melchisedeck fills all the parts of his great temple, with the sweet savour and blessings of his powerful sacrifice.

5. Although it is very probable that Abraham, living the most part of his life as he did, like a traveller and pilgrim, in his country about Salem, either had, or sought more than once the happiness to meet Melchisedek, whom he knew to be priest of the Most High God, in a higher manner than himself; and also that Melchisedek had the same mind to meet and bless Abraham, whom he knew to be gracious with his God, and moreover, to have the promises; it is not without a mystery, that this great man never appears either with Abraham, or with any man else more than once: which must evidently relate to that once appearing for sin, which the apostle observes continually, both as quite opposite to the order of Aaron, and proper to the priesthood of Christ. "Not that he should offer "himself often, as the high priest, &c., but now once "in the end of the world hath he appeared to put "away sin, by the sacrificing of himself."

Now, first, observe the great wisdom of God in contriving all things so suitably to their own orders. In Aaron's order all things are weak. 1. A priest

troubled with infirmity, Heb. vii. 28. 2. A tabernacle made with hands, chap. ix. 24. 3. Sacrifices that cannot purify the conscience, chap. ix. 9, and therefore need to be often reiterated. Chap. ix. 7. 4. A covenant old and decaying, chap. viii. 13. And, lastly, a commandment carnal and temporal to order all these things for a while, chap. vii. 16. Contrariwise, in the order of Melchisedek all things are strong, and eternal. A priest free from sin, and continuing for ever, in a tabernacle made by God Himself, therein to offer his own blood by an Eternal Spirit, in behalf of a new covenant, made upon better promises of eternal salvation, by one oblation, once offered for sin on earth, and a continued appearance for us in heaven. Finally, an oath, a law, and power of an endless life, to concert and bind all these great things together, Heb. chap. vii. chap. viii. chap. ix. &c.

Secondly, observe how these two orders are well suited for their proper ends and effects. Aaron's order turns to a typical redemption, from legal and typical sins. Such were, for example, to touch a dead body, to eat of any flesh torn by wild beasts, to come near a leper, &c. The blood of goats was sufficient to wash away such sins; and an infirm priest to consecrate and offer such blood; and a carnal institution, to ordain such an ordinary priest. And either a tabernacle made of skins, or a temple made of stones, was good enough for such sacrifices and such priests. The order of Melchisedek is designed to procure and work a real and eternal redemption. Therefore, here is a sacrifice of an infinite value to satisfy an infinite

justice, and to buy out of its hand, this everlasting purchase of eternal salvation: a priest of an infinite dignity to offer, and to bless, that infinitely precious oblation: a tabernacle of a large extent both to contain all guests, that is, all men who are universally invited to this sacrifice; and to afford such, and so many rooms, as this infinite and eternal priest must need stand and officiate in. Therefore, this tabernacle cannot be less than both the whole earth and heaven; the earth to contain all mankind, which is called to this Sacrifice; and all the heavens, either through, or to which, this high priest must carry the blood, and therewith enter into that sanctuary, to perform that other moiety of his sacerdotal office, by an everlasting appearance and intercession. Finally, a decree confirmed by oath, immutable and never to be repented of, to consecrate a king, and a priest to this everlasting office; and to settle eternity, both upon that salvation, and upon all other advantages, that depend on that priest and king. All these doctrines support themselves by their own agreeableness with all rational equity, with the express tenets of an apostle, and with clear analogy of faith.

As touching the bread and wine, wherewith Melchisedek feasted Abraham, I have said nothing all this while: and the truth is, I am not certain what to say, because it was a private act, which the holy apostle, who doubtless well understood what was either significant, or insignificant in it, took no more notice of, than of the mules and slaves, that probably brought this bread and wine. It is true,

indeed, mention is sometimes made in the writings of the fathers, of Melchisedek's presenting bread and wine, with reference to the Eucharist; but it is by way of accommodation and allusion, with which ornamental schemes of speech it is usual with them, as it is with other authors, upon occasion to serve themselves: and besides, they declare that Melchisedek gave them to Abraham and not to God.

It is well known that every circumstance of action that happens to a type, or parable, is not a part of either; and, in the present case, to be a priest after the similitude, or the order of Melchisedek, (which two words the apostle uses to express one thing, Heb. vii. 15,) is to be ordained such a priest, as Melchisedek was: and this ordination or likeness, must not extend further (unless we have some other infallible guide, that will lead us that further way) than the holy apostle extends it.

This order is by the apostle extended as far as to represent. 1. The joining of two dignities together, to wit, both the royal and sacerdotal in Jesus Christ, which were separated by Moses. 2. The eternity of this Royal Priest, and the perpetual duration of his priesthood. 3. The excellency and extraordinariness of both Priest, and Sacrifice; a thing which was never seen, but in Christ, nor so much as shadowed, but in Melchisedek. The Sacrifice is as great, and as good, as the Priest: and the Priest, with his own Body and Blood, and Soul, is the same with his Sacrifice. 4. The vastness of the tabernacle, as large and high, as the whole world. 5. The one infinite act

of offering, which, at one blow, did fill up with the strength of his Sacrifice, all the rooms of this tabernacle, and all the ages of the Church; and did obtain, throughout the succession of all these ages, an eternal salvation of all men; all men, I say, whosoever will give themselves up to this Priest, and wait for Him in the tabernacle, and partake of the sacrifice. These are the great and high mysteries, which, as well as any other, deserved not only to be foretold by prophecies, but also forshewed by types and figures. And there are none to this purpose, but this order of Melchisedek.

Now among these magnificent wonders of Christ's law, bread and wine can be reputed but of little importance, which you may find as well, or better among the oblations of Aaron: and thus far belonging better to his order, because he is often commanded to offer bread;[b] which priest Melchisedek is not. Therefore, if offering bread and wine makes an order, Aaron will be more certainly a priest after the order of Melchisedek, then was either Melchisedek, or Christ Himself. It is in vain that Bellarmine,[c] and some others say, that bread and wine were but as appendages and sauces of Aaron's fleshy sacrifices. Which is to say, that the order of Melchisedek was but an appendage to the order of Aaron: and that this of Aaron was both nobler and fuller than that of Melchisedek. I say nobler, because that is the nobler order of priesthood, which is instituted

[b] Levit. c. 2.

[c] Bellarm. de Missa l. 1. c. 6. § Respondeo primum. Becan. de Sacrif. q. 4. n. 18. Greg. de Valent. De Ritu, &c. Disp. 6. q. 11. Punct. 1. § 11.

to offer the nobler sacrifice: and such are Aaron's victims, they have life and soul in them; whereas bread and wine have none. I say fuller also, since according to this Roman divinity, Melchisedek's whole sacrifice was but a very small accessory to the sacrifice of Aaron. So Aaron had his own living oblations, and the lifeless ones of Melchisedek besides, within the compass of his order.

It seems Roman Catholics, and the holy apostles did not study divinity in the same school. For the apostle, who alone hath taught both Hebrews and all the Church, what Melchisedek's order signifies, either makes observations, or discovers mysteries in every word which Moses and David did ever say concerning Melchisedek, Genes. xiv. and Psal. cx, except only that Bread and Wine, which he presented Abraham with: whereas pretended Catholics insist chiefly upon that bread, as the main essential point, wherein they are to seek both for that order, and for the mysteriousness thereof. Hence it is, that they say[d] (and I suppose all learned Christians will wonder at it) that, when Christ offered upon the cross that all-sufficient Sacrifice, which wrought everlasting salvation, which at one offering consecrated all for ever: and by virtue whereof He sits at the right hand of God, and doth appear for us, within the veil, as High Priest for ever, was not after the order of Melchisedek, because forsooth upon the cross Christ wanted bread. The apostle says expressly, that Christ is entered into heaven as a High Priest, Hebr. chap. v. 6, 7,

[d] Bellarm. de Miss. l. 1. c. 6. § Ex qua ratione. Becan. de Sacrif. q. 4. n. 19.

chap. viii. 1, and chap. ix. 11, 12, after the order of Melchisedek, Psal. cx. 1. 4, 5, where surely He appears with his own shape, and without bread. But if we believe Roman priests, He neither offered nor appeared upon the cross, because there He appeared in his own shape, and without bread. Christ, says Bellarmine,[e] by the sacrifice of the cross was priest, neither after the order of Melchisedek, because He did not offer Himself under the form of bread: nor after the order of Aaron, because He did not offer Himself under the form of a beast.

But all this hath no other ground, than a beastly mistaking of the order of Melchisedek, and the order of Aaron, for the shape of their sacrifices. Certainly the order of Aaron can signify in no language the form of a lamb or a bull, nor the order of Melchisedek the form of bread. These orders do essentially relate to the law and manner, wherewith these men were established in their respective priesthood. And so the apostle doth interpret it, Heb. vii. 15, 16, the order of Aaron to be after the law of a carnal, that is ceremonial and temporal commandment; and the order of Melchisedek, after the power of an endless life, and therefore of an unchangeable priesthood. But and if these two distinct orders relate further to their sacrifices, (as really they do some way or other, since they are established to that purpose) they will directly signify, that the priest of one order was established to make atonement both for himself and for the people, with the blood of another victim, Heb. ix. 25. And the Priest of the other to do it for the

[e] Bellarm. ibid.

people, and not for Himself, by his own blood. Heb. ix. 12. Therefore, whosoever saw Aaron among his lambs and bulls, could not doubt of what he did see; this is the priest, might he say, and these are the victims, which he is to offer. But he that sees either Melchisedek in Scripture, or Jesus Christ upon the cross, may well say, as Isaac did, being in the way to that mountain where Christ afterwards suffered; O Lord my God, here are two great and holy priests indeed! but where are the lambs for burnt offerings? Genes. xxii. 7. So that after his best thinking upon the solitary condition wherein he sees them, he must conclude, that if they are ordained to offer there and then any sacrifice, they must in all necessity offer themselves.

All these things are so evident, both by their own dependency on each other, and by their suitableness with the fundamentals of Christian religion, that they may easily evidence themselves to any honest conscience. But if one be contentious, the authority of an apostle, who without contradiction refers whatever he says, to the Sacrifice of the cross, and not one word to the sacrifice of the altar, which they call Mass, in a full and large discourse upon the order of Melchisedek, is evidence enough to force and to convince the most stubborn.

Here I will by way of interrogatory propose three arguments, which, however upon different matters, agree in this, that they can obtain admittance into any sober man's understanding, without any help of scholarship. The first will be against praying to saints; how it should come to pass, if prayer to saints, or angels, be any useful piece of Christian

devotion, that during above four thousand years that God had a Church in the world, and among so many thousand prayers and occasions of praying, the wars and troubles of David, and the distresses of all saints, not one example is recorded in all Scriptures of any holy man, who ever called upon any created saint or angel? And how is it likely or possible, that the universal Church in after times, should learn either new ways towards heaven, or new ways of true help and comfort, which neither Patriarchs, nor prophets, nor apostles ever taught or knew?

The second is against prayers for souls conceived to be in purgatory; how doth it come to pass, if either prayers or Masses be true acts of Christian charity, as they are pretended to be, that St. Paul for instance, who is so careful of exhorting all sorts of men and women, to all kinds of Christian duties, forgets the most considerable, as for father, children, and all true friends, to be charitable to their dearest relations, being, as it is supposed, in purgatory, and standing in greater need than ever of their prayers, but specially of their contributions for Masses? Did no flames of purgatory burn in the days of St. Paul? or had fathers, wives and children no relations in those days, that did either die, or fall into those flames?

The third is full to this purpose against Mass or sacrifice of the altar; if this Mass-sacrifice be the sacrifice properly both foreshewed and intended by the order of Melchisedek; how comes it to pass that the apostle spends the best part of a large Epistle upon this order; and by Rome's own con-

fession, speaks not one single word of Mass, which is pretended to be the object and the complete end of this order? Was it because the oblation of bread and wine did not set out so well the excellency of Christ above Aaron, (which is the first reply of Bellarmine[f]) and the expressions of death and suffering, and of strong cries and tears, which he spares not to mention at every occasion in this epistle, did set it out better? or, (which is their other reply[g]) was it because this mystery of Mass was too high for these Christians to whom he writes; but the other high points of Christian religion, as Christ's eternal Person, Incarnation, Passion, of which he speaks freely to them, were not too high? Or, if they say the apostle hath only named the order, and not explained what it is, let them supply and explain it better. But, before they take on them to teach us more fully than the apostle hath done this high point of Divinity, let them better study grammar, and learn that neither in Hebrew the order of Melchisedek signifies the form of bread, nor in Greek the order of Aaron the form of rams or goats, or of any other victims that Aaron was ordained to offer. Otherwise, whensoever he did offer bread, as he did often, not as an accessory, as Bellarmine[h] and others would have it, but as a principal sacrifice, Levit. ii., the order of Aaron will become the order of Melchisedek.

[f] Bellarm. l. 1. de Miss. c. 6. § Respondeo. Becanus de Sacrif. q. 4. § Objiciunt secundo.

[g] Bell. ibid.

[h] Bell. supra. Gregor. de Valent. de Ritu &c. Disp. 6. q. 11. p. 1. Becan. supra.

But then, what must we make of this bread and wine, which the apostle thus lays aside? I say; 1. That this apostolical neglect is a clear demonstration, that this bread and wine, which he passes by, are not so essential to the order of Melchisedek, as is every thing else which he most punctually observes. 2. The literal sense of these words, Melchisedek offered bread and wine, Gen. xiv. 18, signifies not, that Melchisedek offered himself either to God or to Abraham under the shape of bread and wine; but only that after the laudable custom observed in those days among princes and nations, whether confederates or friends, Melchisedek being a neighbour king, thought fit to meet and congratulate Abraham, though perhaps then a lesser prince, after a signal victory, and to supply his army with such refreshments (most commonly signified in those countries under the notion of bread and wine) as soldiers might want in their march. Thus St. Ambrose[i] takes it out of many Jewish writers. Therefore were the Ammonites accursed, Deut. xxiii., and the princes of Succoth threatened utter destruction, Judg. viii. 6, for refusing this friendly entertainment, to Moses and to Gideon.

Whether these provisions of bread and wine were parts of any sacrifices, as holy feastings were commonly, that had been offered to the Lord before Melchisedek brought them down, I know not, and it matters not. There is never a priest, no not Bellarmine himself,[k] who can tell how they could

[i] St. Ambros. Heb. vii. 1.

[k] Bell. de Miss. l. 1. c. 2. § Neque his repugnat.

have been sacrificed at that time when they were offered, Melchisedeck perhaps had in his way neither oven nor *altare portatile*, that is, an altar fit for travellers to carry about, as itinerant Mass-priests have now a days: and Jesuit Salmeron[1] gives us leave to think, that Melchisedek might offer them to Abraham, just in the same manner as the High Priest Ahimelech once gave the shew bread to David, 1 Sam. xxi., and Pope Gregory his holy cakes to some troops of Aquitaine, that were marching against the Turks. However, most certain it is, that this bread and wine, whether sacrificed, or not, was brought by way of either supply, or festival to Abraham.

But let us suppose it to have been offered both ways, that is both to Abraham, and to God, (for in such a clear case as this, there is no danger to be liberal) and let us see in both what mysteries this literal sense can well bear.

First then, Melchisedek offered bread and wine as a sacrifice to God; this priest offering, I say, represented our Saviour Christ, and this bread and wine offered, represented both the nature and the strength of the sacrifice which Christ offered among his sufferings upon the cross: bread is not bread, that is, nourishment fit for men, as long as its substance stands in the field, or lies in a heap in the floor: it must be cut down, thrashed, ground to powder, and with all this, it is not bread yet. Therefore, besides, it must be dried and prepared by suffering the violent heat of fire; thus, after

[1] Salmer. de Euchar. Tract. 27. § Ruit secunda.

much ado it becomes bread. So Christ Jesus was neither bread to maintain life, (that is bread of life) nor sacrifice to procure life by any propitiation of sins, as long as he could stand alive, and work miracles in his native country; He must be beaten, nailed to the cross, and put to death, and yet, for all his constancy under all these pressures from men, He is not much more than a martyr. The vengeance due to sin, the wrath of God, and the fire of the altar, must fall from heaven upon Him. Thus true Melchisedek, on his cross at Salem, was by his sufferings from Jews and Romans made a martyr; by that fiery vengeance laid on Him from above for all our sins, He hath been made besides martyr, our burnt offering; and in both, Abraham and his whole army might see, as in a figure, by what they might expect to live, and never die, when they met in their way both Melchisedek and his bread. The like mystery lies in the wine.

Secondly, consider, if you please, also this bread, as offered to Abraham. In the first notion, as offered to God, it is a sacrifice; as offered to Abraham, it is a sacrament. As sacrifice, it did prefigurate what our Saviour was to suffer for the sins of mankind; and as sacrament, it promised the refreshments, strength, sustenance, and nourishment, which Abraham and all his followers, that is, all true Christians, shall receive of true Melchisedek, after and from these sufferings. As you turn this bread towards the cross, there you see the beaten and burnt side, where it was made a sacrifice: and as you turn it towards the table, there you see the food and blessing, which worthy communicants can

receive of a sacrament. These two sides answer one to another, as the womb for the birth, (for the Church and all her children are born out of the wounds and passion of their Saviour, as Eve was out of the open side of her husband) and the breasts for the growth of an infant; as the blood of the Passover, which saved Israel from Egypt, and the manna that maintained them alive when they were saved in the wilderness; as the killing of victims upon the great brazen altar, and the sacerdotal intercession, grounded upon the death of these victims, before the mercy-seat: in a word, as Christ dying for his disciples, and Christ blessing them afterward with mercies procured by that death.

Thirdly, compare this bread and wine under this second notion, that is, a kind of refreshment offered by Melchisedek to Abraham, with the bread and wine of the Holy Communion, which Christ hath ordained for his Church: in this comparison, that cannot be said properly to have been a shadow to represent this; since both this and that are but shadows of something more substantial than themselves; and in good severe divinity, shadows are not instituted to represent shadows, although being they are much like one another, because both represent but the same truth; in this sense one may be said to be the figure of the other; and holy Fathers say so sometimes. But, however, they are two figures, or sacraments, agreeing together like two images, to represent one and the same original. Such two sacraments were the flood and the holy baptism, which St. Peter, 1 Ep. iii. 21, calls *ἀντίτυπα*, that is, answerable and parallel representations of

washing and sanctification. For Christ the true Melchisedek, and saving sacrifice of mankind, being offered upon the cross, neither in the first beginning, nor the last end, but about the middle space of the generations of the world, God had set up in the first several sacraments to represent Christ as coming, and in the succeeding ages two other principal and signal ones, to represent and commemorate Him, as already come. These two orders of sacred signs, like so many stars shining in their respective places, shew the way to one Christ: and, like the cherubs of Moses, wait upon, and turn their faces towards one and the same mercy-seat. Thus, here Melchisedek with his banquet, and Christ with his Eucharist, both give bread and wine alike; the one to Abraham and his household, as an assurance that none of them should ever want help and relief, till the Messias were come to them; and the other presents Christians with the like refreshments, as long as they will march and fight after the example of Abraham, until at last they come to Christ. So that if you divide all true children of that most faithful patriarch into two armies, marching the one before, and the other after Christ; those were, these are, to look upon this sacrifice, whereby Melchisedek hath obtained for them everlasting peace and justice, as the only cause and fountain of all the gracious effluxes that keep up tired travellers, from either being overcome by their enemies in all their battles, or from fainting under their own infirmities in their long way.

Melchisedek offering his bread and wine, whether to God, or to Abraham, may very well bear these true

doctrines; and I am sure, that whatever Holy Fathers have either said or alluded to this purpose, comes to no more. In the mean while, all this is far from signifying, much less from proving, that like as Mechisedek once did offer in sacrifice bread and wine to God: so Christ must every day, and upon ten thousand altars, sacrifice Himself by Mass-priests, under the shew of bread and wine. And I pray what work do they here in behalf of Melchisedek, wherefore they should call themselves priests after his order?

The order of Melchisedek admits no more of servants to assist him, than of fathers and mothers to beget him, or of predecessors and successors to come before and after him. But though you should allow about this mystery some officers, because certainly we cannot think but Melchisedek had bakers to make these loaves, and mules and waggons to bring them, and slaves to unlade them, to set them upon the altar, (I speak all this by supposition) and to distribute them among the soldiers, after he had consecrated them; and though you should also suppose that Mass-priests be called in among these men to drudge about the bread and wine; yet of all these slaves, none can be thought to have been called, or without call to have been so bold and saucy, as to lay hands upon his master, and to offer Melchisedek himself either to God, or to the soldiers, among his loaves. If some such strange attempt could be proved, that were a mystery indeed, that might oblige us to seek among the disciples, for more officers than one Judas, to bind and deliver up Christ at their example. But till

that be evidently demonstrated, (for such a business must not be believed without clear demonstration) in God's name, what have Mass-priests in them resembling great and holy Melchisedek, that they should take upon themselves the title and dignity of his order? They are not kings, unless it be by that round mark, which the barber shaves on their heads, which they call crown.[m] Their kindred and extraction is fully known, unless it be by chance of some popes, whose fathers were in the dark, but their mothers were known enough. They have long lists of predecessors, and brag of long successions, which Melchisedek had not at all. And they have all, not one excepted, both beginning and end of days.

As they are nothing like Melchisedek in their persons, so are they quite different from him, in their sacrifice. For, to speak out of their own principles, the order of Melchisedek was ordained to offer true substantial bread: and Mass-priests, by their own confession, do offer true substantial flesh. If you say that they offer flesh, but it is under the appearance of bread; you say by the same means, that with this appearance, they may seem what they are not, *videlicet* priests after the order of Melchisedek: but by their offering true real flesh, they are most really what they will not appear to be, priests after the manner of Aaron.

Any man may easily perceive, that if they be priests of any order, they are fitted from head to foot, with all the proper characters, that may re-

[m] Durant. Rational. l. 2. c. 1. § Septimo Corona.

semble the order of Aaron, this only excepted, that they are not descended from Levi.

1. Roman priests are infirm and sinners like other men; and, as it appears sometimes in whole droves of their chief priests, whom they call popes, above the rate of other men. 2. Therefore have they good need to offer after the manner of Aaron for their trespasses, as well as for the trespasses of other people. 3. They are many, because they cannot continue by reason of mortality, Heb. vii. 23. 4. They are made priests after the law of a carnal commandment: both because their consecration is with as coarse oil as that of Aaron's could ever be: and because the order, which they receive of offering the body of Christ for quick and dead, is not so much as Levitical, as Aaron's was, and was from God, but merely erroneous, and grounded upon nothing else than the vanity of flesh and blood. 5. The tabernacles wherein they offer are made with hands as Aaron's was. 6. Their Sacrifices can do no more, than the bulls and goats of Aaron could, and scarce so much. For by their own confession they cannot so much as purge away poor venial sins.[n] 7. Therefore, by reason of this weakness, must they oftener be reiterated, then ever the Levitical were: it being not heard, that whole thousands of sacrifices were ever offered by Jews for one man: as it is usual to hear of four thousand Masses sung by Roman priests for one soul: and, as some say,[o] the founder of the Jesuits had three thousand of those, which

[n] Cajetan. de Celebrat. Miss. q. 2. Lindan. Panopl. l. 4. c. 51. Aiala de Tradit. 3. p. Consid. 5.

[o] Petr. Maff. Vit. Ignat. l. 2. c. 12.

they call celestial victims, celebrated for the happy success of one business he had at Rome. 8. What they offer, is what Aaron did, frankincense, cakes and wine, and as they say, true flesh and blood, &c. Only Roman priests can exceed the power of Aaron by two notable excellencies. 1. In offering the blood of a man sometimes for the recovery of a vile beast; as in the Masses of St. Hubert, for a hound; of St. Antony, for a hog; and of St. Rochus and St. Barbara, for any other sort of cattle. Whereas, the power of Aaron went no further than to offer beasts for men, and never men for men, much less for beasts. 2. The other is such as I think neither Melchisedek, nor Aaron were ever acquainted with, to offer the body and blood of their victims in such a way, that the blood shall be really shed, and yet the Sacrifice shall be unbloody.[p]

These two prerogatives being laid aside, all the world may quickly wonder, why Roman priests will disown the order of Aaron, whom they resemble in all other things: and appropriate unto themselves, the order of Melchisedek, to whom they are altogether unlike. Never such a disproportion was observed between officers of the same order. Aaron and his priests and Levites, were so well sorted together, that though they differed in degrees, yet one might see among them all, a most decent suitableness, whensoever they were seen together, about their tabernacle and altar: whereas at Mass, Christ whom they made Chief Priest, and the Mass-priests, who pretend to be his officers, agree one with another in nothing, as to this purpose. They have quite

[p] Bell. de Miss. l. i. 12. § Præter illa Argumenta.

different tabernacles; for Christ never offered in a tabernacle made with hands, nor the Mass-priests in a tabernacle made without hands. And whereas no inferior priests under the law, ever were so bold, as to sacrifice at the altar without, whilst the Chief Priest was interceding in the sanctuary within; these Mass-priests exercise a most disorderly priesthood: for they never offered, when Christ was offering on earth, which was the only time for priests to officiate under the Chief Priest: and now they take upon them to offer in this outward court, against all law, when the Chief Priest our blessed Saviour is entered to intercede in his sanctuary which is heaven. Thus Mass tumbles all upside down; the priests of Israel did never offer in the out court, but when their Chief either was or could be with them; and the priests of Rome can never offer, but when he is away from them.

Some are pleased to think, at least to say, that were it not for their continual offering, Christ could not continue to be a priest:[q] because they pre-suppose, that a priest continues to be priest no longer than he sacrifices. After this rate the priests of Israel were no more priests, after they had passed their fifty years, for they did not offer after that age, Num. iv. Nor the priests of Rome, in the afternoons, for they are not to offer then: nor many of them more than during three or four hours, that is, during three or four Masses, which they are bound

[q] Alph. de Castro cont. Hæres. l. 10. Tit. Missa. § Secundo argumentantur. Salmero De sacrif. Tract. 27. Suarez Disp. 74. sect. 2. § Circa Secundam. Becan. De sacrif. q. 4. § Secunda conclusio. Bellar. De Missa. l. i. c. 6. § Præterea.

to sing and[r] no more every year. Christ Himself had not been priest (I speak upon their own principles) during the seventy years of the Babylonian captivity: nor should or could be hereafter under the Antichristian. For Christ had no substitutes, to offer any sacrifice under that, nor as they say, shall have any to say Mass under this. And what will become of most popes, whom they take for their highest priests, when by reason of their age, or other employments about the church, they never, or seldom officiate? I will say more; in the judgment[s] of their best doctors, priests may be priests, and honest priests, without saying so much as one Mass in their whole life. And thus Mass pretends to be necessary to uphold the eternal priesthood of Christ.

But the true and direct answer (although such silly things need no answer) is, that offices and dignities (such are the priestly and royal) given for life, are not at all limited either to acts, or to moments of function. Witness those priests, who neither say Mass, nor absolve, and yet keep their priestly office. I answer secondly, that there are sometimes such signal acts, as can give a denomination, and a title, not only during their existency, but all along the time that the effects produced in that moment of their existency can last. So God, and the blessed Virgin, (to insist on no more examples) continue really throughout all generations, the one to be the

[r] Navar. c. 25. n. 88.

[s] Bonavent. 4. Dist. xii. q. 4. Alexand. Alens. par. 4. q. 51. Becan de mor. Miss. q. i. conclus. i. Suarez Disp. 80. sect. i.

Creator for a work done in six days, and the other, to be a mother for a childbearing of nine months.

Our Saviour without Roman priests, or Roman Masses, continues to be priest for ever, upon this threefold account. 1. Priesthood is a dignity, that cannot be taken away but by degradation, or by death; which have no place in Jesus Christ. 2. Although the actual offering of Himself upon the cross, was of few hours, the strength and effect of that offering is as long and lasting, as if the offering itself were eternal. 3. If a perpetual office requires a perpetual function; interceding, which is as essential to priesthood, as offering or sacrificing, is perpetual. Durant himself is full for this. Christ, says he,[t] performed excellently the office of priest, when He offered Himself upon the cross, for the sins of mankind, and performs it yet more gloriously now, when, sitting at the right hand of his Father, He intercedes continually for us. The holy apostle intimates the first account, Heb. vii. 16, "by the strength of an indissoluble life." And more plainly, 24, when he says, that "Christ hath an unchangeable priesthood, because He continues for ever." He intimates the second, Heb. ix. 12, when he says, that "Christ once for all entered into the holy place after, or by, having procured an everlasting redemption." And he intimates the third, Heb. vii. 25, and the first and the second also, when he says, that "Christ is able to save them absolutely, whosoever address themselves to God by Him: living for ever, that He may intercede for them."

Now, what doth a Roman priest with his wafers

[t] Durant. Rational. l. 2. De Sacerdote fol. 27.

any more towards these great fundamentals, which keep up the eternal priesthood of Christ, than an Astrologer with his instruments towards the upholding of heaven? or poor Robin with his predictions towards the causing of a good year? The very Mass-priests can sometimes laugh at these [u] weak reasons, when they are squabbling among themselves.

[u] Gabr. Vasq. T. 3. Disp. 225. c. 2. § Verum quamvis. Id. T. 1. Disp. 185. c. 2.

## CHAPTER XII.

### THAT NEITHER ROMAN PRIESTS, NOR ROMAN MASSES, HAVE ANY PROBABLE GROUND IN SCRIPTURE.

I HAVE the longer insisted upon the sacrifice and priesthood of Melchisedek, both because generally it is not so well understood by reformed, and grossly abused and insisted upon by Roman Catholics; although these, in good truth, may rather therewith destroy their Mass, than in any appearance establish it. For if Melchisedek did offer to God bread and wine, that might be a signification of that sacrifice on the cross, where are to be sought both the true bread of eternal life, and the true wine of eternal joy. And if you refer it to the Holy Communion, where the holy Fathers say, our Saviour offered to his disciples the same thing which Melchisedek gave to Abraham; [a] then, as Melchisedek gave true substantial bread and wine, it is a folly to conclude thence, that Christ should have given true substantial flesh and blood. For, what simplicity is it, if not worse than simplicity, because Melchisedek hath given bread and wine, hence to conclude, therefore Christ gives at the

[a] S. Cyprian. l. 2. Ep. 3. ad Cecil. S. August. de Civ. l. 17. c. 17.

Communion flesh and blood under the show of bread and wine? May I not conclude as wisely, out of the paschal lamb, (which most Papists do make use of for to prove their Mass sacrifice [b]), because Moses gave flesh and blood, therefore Christ gave upon the cross, or upon his table, true bread and wine, under the show of flesh and blood? And if the paschal lamb of Moses proves the Communion to be flesh, why shall not the sacrifice of Melchisedek prove as strongly the same Communion to be bread? If Moses, (Gen. xiv.), or David (Psalm cx.) or the apostle, (Heb. chaps. v. vi. vii. viii. ix. x.) who are the three authors only whom we may consult upon this point, had given the Church any ground to think, first, that Melchisedek offered himself as a victim among his loaves; secondly, that, presently after, some of his slaves took him also, bound him to the altar, and at last offered him under that great heap of bread, and within the vessels of wine; and, thirdly, that this office was settled upon them, or others whom they should name for successors, as long as Melchisedek should be priest: these three articles (and nothing less) might have helped the Roman affairs with some pretence.

To supply it to the utmost of their power, some stretch their wit beyond reason: for, on one part, they flay off all the outside, which of nature belongs to the paschal lamb, to have flesh without accidents: on the other part, they pick off the entire inward being of bread and wine from within their

[b] Alph. de Castro. cont. Heres. l. 10. Titul. Missa. Bell. de Miss. l. 1. c. 7.

natural outside, to have thereby the accidents of these bodies without substance: and so taking the flesh and blood of Moses' lamb, and the empty shows and accidents of Melchisedek's bread and wine, and sorting those with these, as well as they can together,[c] they make up the compound which must fill up all types and figures. And this sorting and compounding is what they call consecrating, and singing Mass.

Naturally few men can think, but it were a lesser inconveniency once to admit of an usual figure into our Saviour's speech, "This is my body," than to forge and bring in continually such an unnatural disfiguration against his creatures, of bread and wine, flesh and blood. But when this prodigy is like to fall upon the Saviour Himself, who can be so un-christian as not to keep it off from Him, with admitting rather, if need would require it, all sorts of both usual and unusual figures one could think of? It is an infallible rule in St. Augustine,[d] "That "whatsoever we find in the Word of God that can- "not properly be referred, either to holiness of life, "or truth of faith; as when Christ says, Unless we "eat his flesh, and drink his blood, you shall not "have life, &c., we must understand it with a "figure." You may be sure that Abraham would not have carried away his son, nor tied him upon an altar, in order to sacrifice him, unless the voice of God had been so express and so clear for Isaac, Gen. xxii., that nothing could help this loving father to understand that hard saying of anything

[c] Bell. de Miss. l. 1. c. 7. §. Respondeo Eucharistia.

[d] St. August. de Relig. Christ. l. 3. c. 10. Idem. c. 12, 13, 14, & 15.

else than "his son, his son Isaac, his only son, whom he loved." Therefore, whensoever Roman priests go about to sacrifice the Son of God, and to bind Him, not hand and foot only, but sense and soul, to and within the capacity of a thin wafer, (a weak prison for a mighty Saviour) they must needs show the command they have of doing it, expressed in terms so plain and strong, that there is no possibility left to either ordinary sense, or usual figures of men, to understand it otherwise. Aaron, and all his successors, though it was but to offer rams and goats, yet had they a whole set of instructions and commands for this service, so full and so often repeated, that it had been both stark blindness to doubt of it, and open rebellion not to do it: therefore, no less can be expected of Roman Popes and priests, but since they will take upon them to sacrifice the Son of God, and to bring, by their sacrifice, that living both God and Saviour to a sad condition of death, they bring as express order for this, as either Abraham had for his son, or Aaron or Eleazer for their beasts.

Now, therefore, we must see what clear warrant, what absolute command, and what irresistible arguments Mass-priests have out of Holy Scripture, to enforce and countenance such a stupendous office as is the sacrificing a great God. First, they are either so obscure, or so weak and uncertain in their own opinion, that the Mass-priests themselves, who have a visible interest to think them good, do either contradict or suspect them. Secondly, They are so weak and so uncertain in themselves, (whatever Roman priests may think of them) that to prop up

Mass-sacrifice with such reasons, is to uphold plain impiety with plain folly.

I begin with what these reasons are in their own opinion. 1. Their first and main one is taken out of the figure of Melchisedek, and David's oracle with it, "Thou art a priest for ever, &c.," which words some take as a full proof of the standing continuation of Mass-priesthood and sacrifice.[e] But in the judgment of others, this proof is not only weak, but also false. For, says Vasques,[f] "Christ hath "no need of this continuing sacrifice; for He shall "be priest still, even after the end of the world, "when there will be no such sacrifice."

2. Another proof they most insist upon, is the sacrifice of the passover, which they plead to have been intended, as a figure to represent Mass, and to be accomplished at Mass, But[g] Bellarmine betrays unluckily the weakness of this argument, by a clear demonstration out of St. John xix. 36. "A bone of him shall not be broken," which says Bellarmine most truly, was foretold of the Paschal Lamb, and fulfilled in the passion.

3. The same flaw is notoriously to be found in their manner of arguing out of the sacrifice, Exod. xxiv., and other Mosaical oblations, that the communion, which Christ instituted, and consequently their Mass is a most real sacrifice, supposing that all,[h] or most of them, were figures to be fulfilled in

[e] Mart. Becan. de Sacrif. p. 4. § Melchisedek non solum repræsentavit. Bellar. de Miss. l. 1. c. 6. § Est etiam alia.

[f] Gabr. Vasq. t. 3. Disp. 225. c. 2. § Verum quamvis.

[g] Bell. de Miss. l. 1. c. 7. § Illud autem alterum.

[h] Bell. de Miss. l. 1. c. 8. § Huc referri possunt.

this. For Pope Leo destroys such reasons,[i] and teaches solemnly, That all the mysteries of former ages, and all sorts of sacrifices, were shadows and figures, that both pointed at, and ended in the Sacrifice of the cross. Therefore this argument[k] is taken by other school-men for a mere probable conjecture.

4. Of all prophets, Malachi is the man, whom they think[l] to have most clearly foretold Mass. "In every place shall be offered unto my Name a pure oblation." Malach. c. 1. Yet Arias Montanus,[m] whom they acknowledge to be a right pious and learned man, cannot see it; nor doth he find any thing in this prophet, that can satisfy his fellow priests. And these are the likeliest proofs which the Old Testament can afford them, which their own men thus contradict. The New Testament helps them as ill or worse. 1. After that they have screwed what they can, out of Christ's institution, which should be the proper seat of Mass; some do ingenuously confess,[n] that, what all the Gospels have said concerning it, can by itself convince no man. Only they guess it to be very consonant with the words, and acts of Christ. Therefore instead of clear and invincible demonstrations, (for nothing less can evince this strange sacrifice) they must be contented with such reasons, as themselves

[i] Leo magnus. Serm. 3. de Passione Domini.

[k] Suarez. Disp. 74. sect. 2. § Illum autem alterum.

[l] Suarez. Disp. 74. sect. 1. § Sed præcipuum. Bell. de Miss. l. 1. c. 10. Sed insigne.

[m] Suarez. Ibid. § Quocirca sæpe miratus.

[n] Ibid. sect. 2. § Secundo principaliter colligenda.

acknowledge to be no better, than probabilities[o] and conjectures.

2. The like fate have the two words "do this," whereupon yet they dare build two sacraments, and one sacrifice, that is, three high and large mysteries, which were sufficient of themselves, without any more addition, to take up the whole Church of Rome. Some would fain interpret it, sacrifice this; because sometimes the same words, in Hebrew, seem to signify it, but others reject it[p], as ridiculous in matter of proof.

3. The threefold argument, which they will squeeze out of the institution, Matt. xxvi. &c., is quite as bad; though it be more relied upon, to demonstrate, that that which Christ did, and commanded to do, is their very Mass-sacrifice, because He says in the present tense, this is my body, which is given, which is broken; and this is my blood, which is shed. And therefore they[q] conclude that his body was broken, and his blood shed, at the communion, and so it was a sacrifice. But others reject these three arguments:[r] and apply (as well they may) this giving, breaking, and shedding, to the sacrifice upon the cross, which was to be done the next day; wishing[s] their companions not to

[o] Suarez. Disp. 74. sect. 1. § Secundo potest. Id. § Ultimo loco adjungere.

[p] Bell. de Miss. l. 1. c. 12. § Sed errant.

[q] Jansen. Concord. Evang. c. 131. pag. 903. Canus de Locis l. 12. c. 13. A. a. Castro. l. 10. Tit. Missa. Salmero de Euchar. Tract. 27. p. 203. Bell. de Miss. l. 1. c. 12.

[r] Titelmac. in Matth. 26. Cajetan. 1. Corinh. 11. Pic. mirand. Apolog. q. 6.

[s] Vasques. t. 3. Disp. 199. c. 1. § De verbo autem effundetur.

stand upon subtleties, and to seek some stronger reasons for their Mass.

4. Finally, come we now to the stronghold, and seat of Mass, "this is my Body." What clear proof can be made out hence, a sober man can easily guess, by their wranglings among themselves, about every one of these words. They confess[t] that the very reading of all they say, or unsay, about the first word, *hoc*, that is, this, were enough to overturn one's brain, or, at the least, to tire out his patience. No less contradicting shall you find among them upon *est*, that is, is. And very near as much about body. For though all have the same interest to find out Mass, and transubstantiation, in these words; this work is so hard to compass, that they must seek it out several ways; and, at last, after they have tortured and turned these words on all sides, the ablest and acutest of them must say,[u] that what they sought for is not expressed in Holy Scripture, nor can be proved by Scripture.[x] Cardinal Bellarmine himself, though a Goliah in this camp, is forced to yield. Scotus dicit, &c., that is. "Scotus says," says he, "that there is no place in Scripture, that can oblige one to admit of transubstantiation, without the declaration of the Church: and this is not unlikely, since most learned and

[t] Catharinus. de Verbis quib. Tract. 2. § Lector consideret.

[u] Gabr. Biel. Lect. 40. Cajetan. q. 75. a. 1. Contaren. De sacra. l. ii. c. 3.

[x] Occam. Quodl. 4. q. 34. et 35.

[y] Bell. de Enchar. l. iii. c. 23. § Secundo dicit, non exstare locum ullum Scripturæ tam planum, ut sine Ecclesiæ declaratione evidenter cogat transubstantiationem admittere, atque id non omnino est improbabile.

acute men, such as Scotus was, have been of this opinion."

The whole business amounts to this. There comes a gallant soldier sent from court, as he says, with a commission both to govern a frontier town, and to put in a garrison. The town, wanting no allegiance, is ready to receive this new governor, only desires to see his power. Then he produces divers papers, which certainly have the king's hand, but speak never one plain word of either garrison or governor. Or, if you please, there comes a bold monk, like father Escobar, or Bauny, with bulls from his holiness, in order, as he says, to fulminate all Jansenists, because they stand too stiff for the doctrine of St. Augustin, and too remiss for the sovereignty of the Pope. Great stir is made in all the Churches, for the execution of these bulls: but, when they come to be well read, and examined, in order to execution, not one word is in them found, that tends plainly and directly towards excommunicating Jansenists; unless you be pleased to take every word, as his friars will interpret it, who neither agree among themselves about their interpretations, nor dare say that there is any thing express against any one Jansenist. What then hath a wise magistrate to do, but to keep his people quiet, and to put these fellows in the gaol?

The case in hand is worse than both these. The Church of Christ hath been happy, during many hundred years, with the pure unbloody sacrifice of prayer, and alms, &c., and the sacraments, types, antitypes, that is, sacred images, representing by their institution, and applying by God's spirit, the Body

and Blood of Christ offered to God upon the cross. The apologies and confessions of ancient Fathers speak of no more, and they who came next after them interpret it word for word so. A long while after, swarms about a rabble of monks, crying, that these were but hollow services; that neither the figures of the law, nor the oracles of prophets, could be fulfilled with such offerings, and in a word, that to perform well the institution of the sacrament, which Christ hath left with his holy Church, she must both offer and sacrifice Jesus Christ Himself. It was not hard for priests, who then were reputed to have all the learning and the holiness of mankind, and the secular power of Rome besides, to make a great bustle among men, such, especially, as they were then, most ignorant, and most zealous. But now, when the heat is somewhat over, if you will inquire into the grounds which these men had to amaze the world, and fill the Church with desperate proposals, of converting bread into flesh, and of sacrificing Christ alive, by lodging Him within the quantity of a thin wafer, &c., with a whole set of continual invisible miracles; you shall not find one syllable in the whole institution, which is pretended for all this. And though they raise Moses, Melchisedek, Isaiah, Malachi, out of the Old Testament to foretel Mass; and all the Holy Evangelists out of the New to confirm it; at last, they are forced to confess, that all these holy men have not one express word to this purpose; but that the Church, that is, themselves, popes and Mass-priests, declared it so. For that no better Church did it, appears by

their confession, who put transubstantiation,[7] indulgences, and purgatory, among the things mostly unknown to ancient Fathers.

Now, if all the reasons that can be brought in behalf of the Mass, be so weak in their judgment, who have a visible interest to believe, and to make them strong, how weak must they be in themselves?

I begin with the words of the institution, which, or nothing, must be the seat, and, as they think, the very institution of Mass. Christ took Bread, and blessed it, and gave to His disciples to eat, saying this is my Body. And therefore, as they conclude, He sacrificed and offered his Body to his Father, under the shape of that same Bread. Is giving bread to men either a signification, or a means, of offering flesh to God? And where is in all this the least intimation of a sacrifice?

1. Where is that address and adoration to God, which is inseparable from every lawful sacrifice? They go about[8] to prove out of St. John iv. that there would be sacrifices under the Gospel, because there will be worshipping: but now methinks they should do better, to shew us here any act, or any word, that belongs to worshipping, before they think of sacrifice, for certainly one may worship without sacrificing: witness the Pharisee and Publican who prayed in the temple, Luke x. But it is impossible to sacrifice without worshipping. Where then is that necessary and decent action observed?

[7] Alph. a Castro. l. viii. Tit. Indulgenter. Edit. Parisiensi. 1571. p. 578.

[8] Bell. de Miss. l. i. c. 11.

Is speaking to men, and bidding them to eat, a likely way of praying to God? If you say, that when Christ blessed the bread, and gave thanks, He prayed to God; you say true, but not to the purpose. For this blessing the bread, and giving thanks to God, is the ancient Eucharist and sacrifice of the old Church, which in the Roman had the fortune (not unlike the fat kine, that were devoured by the lean, Genes. xli. 20,) not to be better esteemed than a preface and an accidental ceremony to the grand Mass-sacrifice,[a] that comes after, and is consecrated to God, by words directly spoken to men. "Take eat," &c.

2. Where is the altar, which they will allege sometimes,[b] as an infallible demonstration of sacrifices? Were the portative altars of itinerant priests then in use? And did the disciples find it ready in, or did they bring it with them, into the upper room, where Christ, as they think, said the first Mass?

3. Since they confess, that their sacrifice must be[c] visible, and the act of offering it external and exposed to sense; and the end of it, to be acknowledging both of human infirmity, and the highest honour, that can be done to God: for God's sake, how are these three or four things, either expressed, or involved at Mass by this saying, "This is my body?"

1. Was the flesh of Jesus Christ, which they pretend to be offered, to be seen in the bread,

[a] Becan. de Sacrif. q. 6. § Prima Conclusio. Alanus de Sacrif. l. 3. c. 18.

[b] Bellar. de Miss. l. 1. c. 2. § Sextum Argum. ut. toto cap. 16.

[c] Bell. ibid. c. 2. Becan. de Sacrif. q. 2. § Quinta Conclusio.

while he was consecrating? Can any priest perceive, whether this flesh be, or be not, in a consecrated wafer? And with what reason can they say, as[d] they do, that Christ is seen in the form and colour of the wafer, which is the very covering, that hides it, and keeps it from being seen? 2. Is the transubstantiating the bread and wine into Christ's flesh and blood (wherein they say the real immolation consists) external and exposed to any sense? Do priests, and communicants, either see the stirring, or hear the noise, when either the substance of bread is screwed out of its accidents, or when the flesh of Christ is screwed into them? And when they answer,[e] it is enough if it be heard in the uttering of the words; why do they not therefore say as well, and upon the same or better ground, that the blessed Trinity, the souls and thoughts of men, and the very substance of angels, when we speak of them, are things sensible, yea far more sensible than what they do, because we preach loud enough of immaterial substances; when as, for certain good consideration, the Mass consecration is uttered exceeding low?[f] 3. How comes this sacrifice of the Body and Blood of Christ, to be a proper means of exalting Divine Majesty, and acknowledging human infirmity? For this they make to be the main end, wherefore they sing Mass. Is God the Father most highly pleased, and exalted, when He sees his dear Son either flung down into the stomach of a priest, or sucked into

[d] Becan. ibid. q. 6. § Secunda Objectio.
[e] Becan. ibid.
[f] Durant Ration. l. 4. de Canone.

the belly of a spider? And is this a fit expression of human infirmity, to see one priest, at an altar, appear with more power than all angels together have? And whensoever he will be pleased but to say five words, to be able to shew ten miracles? Such proofs, and such doctrines, are well met together in point of inconceivableness: and I suspect that men must transubstantiate their brains into what I am loth to say, before they can believe Mass and transubstantiation upon such grounds.

All their other reasons are as unlikely to be sound. I will instance but in these five, which the council [g] of Trent hath made choice of to assert their new priesthood, before they curse [h] those wilful people, that will not submit unto it.

The first is the figure of Melchisedek, which, as it hath been already demonstrated, under what notion soever it be considered, can prejudice, but cannot serve Mass. For as a sacrifice, that bread could never be dried and heated at any other fire, than at that of divine vengeance upon the cross; or as a sacrament, it signifies that strength, and that refreshment of grace, wherewith Christ, the true Melchisedek, would from above bless his people in all their travellings and marches, until his first coming; as the holy Communion promises us the like blessing, till the second. According to that of St. Peter, Acts iii. 26, God hath raised his Son to bless us. If the Roman Church can transubstantiate the history of Moses, concerning Melchisedek offering bread, into a legend, concerning Melchisedek's slaves offering their king and master, under the shape of

[g] Concil. Trident. Sess. 22, c. i. [h] Ibid. Can. 1 and 2.

empty loaves; that figure will serve somewhat to their purpose: and then it will be time we look for another answer.

The second is the figure of the paschal lamb, which, as they say, was fulfilled at the Lord's Supper. For, out of the bread and wine which Melchisedek did offer, taking only the accidents, and leaving aside the substance; and out of the lamb which Moses offered, taking the whole flesh and substance, and leaving the accidents and skin behind; thus, in great wisdom, have they got something to represent the Roman Mass. But here I find most visibly that general Councils, even when his holiness hath confirmed them, can err both in reason, and much more in divinity, if this Tridentine really meant to make of this lamb, what Bellarmine[i] and others do make of it.

The council of Trent errs grievously in good logic and reason; for the strength of this reasoning, as Jesuit Becan[k] contracts it, comes to this. The paschal lamb was a figure of the Mass; the paschal lamb was a sacrifice; therefore Mass is a sacrifice. Just as if I did reason thus. Sarah and Agar, (as St. Paul says, Galat. iv.) were two figures, that of the Gospel, this of the law; Sarah and Agar, were two women; therefore the Gospel and the law are two women. With this logic I may better argue. The paschal lamb, as Mass-priests say, was the figure of Mass; the paschal lamb was a bloody sacrifice, once, and no more, to be offered in a year, in the evening, and then not a drop of the blood must

[i] Bell. de Miss. l. c. 7.

[k] Becan. de Sacrif. q. 4. § Tertio probatur.

be drunk, but all must be sprinkled about the doors; therefore Mass is a bloody sacrifice, that must not be sung every day, nor any day in the morning, and there the priest must not drink more of the cup than a layman. Such strong reasonings well become the Mass. Bellarmine upon the same argument bungles yet worse. He pre-supposes [l] what he should prove, namely, that the disciples did eat the flesh of their master, at his supper; and hence he concludes (as well he might upon such a pre-supposal) that, therefore, he had been then sacrificed. The reverend fathers of Trent [m] allow themselves the same liberty. And they do well, for certainly it is much an easier task, to pre-suppose Mass, than to prove it.

But secondly, their divinity is full as bad as their logic. For that the figure of the paschal lamb relates properly to the passion, and not to the Eucharist, can be demonstrated by three infallible evidences. 1. By the testimony of St. John, chap. xix., who says expressly, that that was fulfilled upon the cross, which was ordered about the passover, Exod. xii. 46, and Num. ix. 12, "A bone of him shall not be broken." 2. The paschal lamb, which took away the sins of that house where it was slain, represented the Lamb of God, that takes away the sins of the world; which was done upon the cross, by that sacrifice, wherein lies the original and primitive fountain of propitiation for sin, not by the sacrifice of Mass, which can procure

[l] Bell de Miss. l. i. c. 7. § Dicent enim Adversarii.
[m] Concil. Trident. Sess. 22. c. i.

no pardon for mortal, and scarce any for venial sins. 3. By a demonstration of the fact. It was at his passion, and no where else, that this Lamb of God was, according to the law, Exod. xii. 8, 9, roasted with the fire of vengeance and judgment, and kept from being burned, not by any extrinsical help, as flesh is when sodden in water, but by his own juice and liquor, that is, his own strength and holiness. For I pre-suppose, that if Roman priests be confident to say, and some of them perchance simple enough to believe, that Christ at his last supper had all his body and blood in his hand, and so put Himself whole in the mouth of his disciples; yet none of them will say, that the heat of their mouths or stomachs, did scorch him so, as to make him feel any part of what hath been prefigured by roasting.

This one reason is enough to destroy the fifth ground, which the said Council takes from all other sacrifices and offerings under the laws, as if the truth and the accomplishment of all these figures were found at Mass. There was not one propitiatory sacrifice under the law, but was put to a violent and painful destruction, both to represent under the law what sinners did deserve, and to prefigure what, against the times of the Gospel, our Saviour Christ was to suffer. This suffering was clearly seen and heard in the violent death upon the cross, and in the strong cries and tears, Heb. v. 7; which are the ordinary expressions both of trouble and torment. But as to that easy and senseless shadow of death, wherein they make Christ lie at Mass, Moses hath neither roasted

lambs, nor burnt sacrifices to represent it; or if he have, the Tridentine fathers may do their cause a great deal of right to shew where. For it is not to be imagined, that every petty circumstance of Christ's sacrifice on the cross, should be both foretold by prophecies, and foreshewed by types and figures, and that these miracles and stupendous passages which, ever since above sixteen hundred years, happen every day to Christ, at Mass, should not be so much as once hinted at, if they were true.

The fourth proof for Mass is taken out of the prophet Malachi, i. 11, "From the rising of the sun, even unto the going down of the same, my name shall be great among the Gentiles: and in every place incense shall be offered unto my name and a pure offering." Upon which words, the paraphrase or interpretation of Jesuit Becan is good enough.* The Christians, who, from being Gentiles, shall be converted to the faith, will serve me better through the whole world, than you (Jews) have hitherto done in Judea: and everywhere shall be offered to me, by Christians, not an unclean sacrifice such as your's is, but a pure one. Hence, by an admirable logic, they will draw this conclusion, that therefore Christ's Body and Blood shall be really destroyed, and sacrificed to God at Mass. Bellarmine spends a whole chapter to make good this strange inference: whereas, all that can be made out either of this, or of other like prophecies, as Isaiah xix. 21, and xxvi. 21, and Jeremiah xxxiii. 17, is this

* Martin Becan. de Sacrif. q. 4, § Verba Malachiæ sic.

only, That God shall be served under the Gospel, as well and better than under the Law, with sacrifices and pure oblations. All the difficulty therefore remains to know, what these sacrifices and pure oblations under the Gospel must be. The most ancient fathers say, they are sacrifices of praise:[p] of prayer, with pure conscience: and of an humble contrite heart: an incense by devotion:[q] a pure oblation and sacrifice made with good works: and the blessed Communion[r] besides, as the proper seat and centre of all these pure and spiritual oblations. We offer (say they upon these words of Malachi[s]) to the high God the sacrifice of thanksgiving, the most divine and celestial sacrifice. We offer after a new manner the pure oblation of the new covenant: this sacrifice is a contrite heart. We burn also before Him the oblation here mentioned by the prophet; in every place, with our prayers, offering to God the sweet fruits of holy knowledge. We offer, and incense likewise, the memorial of the great sacrifice; celebrating the mysteries which He hath prescribed to us, and consecrating ourselves both in body and soul to Him, &c. To this add the oblation of the Gentiles, as it is intimated by St. Paul, Romans xv. 16, and interpreted by St. Chrysostom, Hom. xxix.,[t] and foretold by Isaiah, lxvi. 19, 20, in a prophecy quite parallel to this: "I will send unto the nations

[p] Tert. cont. Jud. c. 5, and Marc. l. 4. c. 1.
[q] Euseb. de Dem. l. i. c. 4.
[r] Iren. l. 4. 32.
[s] Euseb. de Dem. l. 4. c. ult. Theod. 1. Mal.
[t] Chrysost. Hom. 20. in Rom. xv. 17.

that have not heard my fame, and they shall declare my glory among the Gentiles," (which is the commentary of Tertullian [u] upon Malachi) "and they shall bring all your brethren for an offering unto the Lord." "Wherefore," says St. Chrysostom, "My priesthood or sacerdotal function, is to preach the Gospel, and by preaching to bring such victims to Christ," and not to bring and sacrifice Christ to Christ. This is the full sense and interpretation of the holy fathers. When they of Trent or Rome, shall have shewed us, that to offer and destroy Christ, at Mass, by a real sacrifice, is, under the Gospel, a very pure oblation, and not a visible sacrilege, and a cruel abomination, it will be time enough then to consider, whether the prophet Malachi meant otherwise.

The fifth proof for Mass, out of 1 Cor. x. 20, "You cannot be partakers of the table of the Lord, and of the table of devils," pulls down what the Tridentine fathers would fain build up. For there the apostle concludes against the Corinthians, that by eating of the table, that is, of the festivals, and remainders of sacrifices offered to devils, they fall into a communion with those devils, upon the like account, as by eating of the table, that is, of the holy festival and Sacrament of Christ's Sacrifice, we thereby obtain a Communion with Christ: since both tables and eatings, are of meats consecrated; these, to the honour of Christ, those, to the honour of the devils. Which reason cannot be true, unless Mass and transubstantiation prove false: for a Corinthian might soon reply, that at those tables of

[u] Tert. l. 3. cont. Marc.

the heathen, he neither eats nor drinks the very substance of the devils; as it is certain, if Mass and transubstantiation be not false, he eats at the table of Christ, the very Body and Blood of Christ. Whereas, if you take the blessed Eucharist for what it is, to wit, both corporally, in its own natural elements, bread which we break, and wine which we drink; and spiritually, in its institution and holy use, a memorial, a sacrament, and, as it were, a sacred relic of the sacrifice upon the cross; the apostle's exhortation, or conclusion, is most strong and rational. The eating of bread consecrated into a memorial of the death and sacrifice of Christ, is both a profession and a means of our communion with Christ: therefore, or rather much more, the eating and feasting upon meats, first offered to devils, and then brought down from their altars to tables set up in their temples, for idolaters, who keep those festivals to their honour, is a real profession, whatsoever men verbally say, of communion and fellowship with these devils. And hence follows besides a second evidence, against both transubstantiation and Mass; that as these meats, however polluted and relating to devils, are neither devils, nor substance of devils: so the bread which we break, and the cup of blessing which we bless, however sacred and relative to Christ, are neither Christ, nor the Body and Blood of Christ. And if the Council of Trent think much to help up Mass sacrifice, by mistaking a table for an altar[x] (wherein Cornelius a Lapide, who takes a table for a table[y],

[x] Concil. Trid. Sess. 22. c. 1.

[y] Cornel. a Lapid. 1 Corinth. 10.

is more ingenuous than his brother Bellarmine[a]) let them also pre-suppose, that the table of Corinthian idolaters was an altar, whereon they were used to eat their devils. Then how far honest Christians may be persuaded by this laudable example to have altars, whereupon they may sacrifice and eat their Saviour, let all, whether reformed or unreformed Catholics, be the judges.

These are the best reasons the council of Trent could get, to prove or countenance Mass sacrifice.

Some other reasons there are, nevertheless, scattered here and there among less considerable authors, but either so ridiculous, that, if it were not upon a serious and sad subject, they might rather tempt one to laugh, than to think of any answer; as for example, that of Psal. lxxii. 16, "There shall be a handful of corn upon the top of the mountains," that is, says one,[a] the bread of life over the crowns of the priests' heads: or otherwise, so light and weak,[b] as when that they will prove Mass out of St. John iv. 23, where our Saviour speaks of worshipping; or out of Acts xiii. 2, where Barnabas and Simeon were ministering unto the Lord;[c] that one may very well think to see jugglers undertaking to raise a huge tower upon a handful of dry sticks. When they do find but anything that hath relation to bread, as the offering of corn, Levit. xxiii; the cake baked upon the coals, 1 Kings xix; the morsel of bread set before the angel, Genes. xviii; the shew bread, Levit. xxiv; the manna of the

[a] Bell. de Miss. l. 1. c. 14. [a] Eckius.

[b] Bell. de Miss. l. 1. c. 11. et c. 13.

[c] Bell. de Euch. l. 1. c. 3. Becan. c. 15. q. 5. Suarez. Disp. 41. n. 73. a. 6. Salmero. Tract. 21.

wilderness, &c. presently they think to have found transubstantiation and all. And if they chance to light anywhere upon the least hint of sacrifice, priest, oblation, or altar, (table sometimes, as here, will serve their turn) then presently they fancy Mass; just as will those purblind fowlers, who take any dry stick for a woodcock: or like our more elevated alchymists, who, wheresoever they hear in Scripture, Moses or Solomon speaking of gold, think that there lies the mystery of their philosophical stone. But God be praised for it, the Holy Ghost hath taken so good care of securing Holy Communion against these unhappy surprisings, that no sincere and understanding Christian need to fear what first befel the Jews, and now lies heavy on Roman priests, that their table be made a snare to take themselves withal: nor the holy things that Christ hath intended for their good, be made to them an occasion of falling.

All men somewhat versed in holy Scripture, cannot but observe, how the apostles in their writings are apt to express all duties and services which belong to the times of the Gospel, with words and phrases that are proper to the law. Thus the subjecting ourselves to Christ,[d] the doing of any good work in Christ's name,[e] all duties of liberality and charity,[f] the preaching of the gospel, and converting of infidels,[g] the dying in the faith of Christ,[h] the venturing our life for his truth;[i] the very believing on Him,[k] and glorifying of his name,[l] &c., are

[d] Rom. xii. 1.
[e] Heb. xiii. 16.
[f] Philip. iv. 18.
[g] Rom. xv. 16.
[h] 2 Tim. iv. 6.
[i] Philip. ii. 17.
[k] Ibid.
[l] 1 Pet. ii. 5.

called oblations, and sacrifices. Only the Lord's Supper, (which in the Roman account is Mass) though it deserves it best, is never called so. All holy acts of religion, which Papists can admit but for metaphorical and improper sacrifices, are honoured in Scripture with the title of sacrifices; and that which they take for the only proper and true Evangelical sacrifice, hath not so much as the bare name of it, but goes, among Evangelical writers, under no other name or notion, than Lord's Supper, communion, breaking of bread. If there had been among the Apostles such a visible, fundamental, daily, and proper sacrifice known in the Church, how, both having a being then, and being known, could it then have wanted a name?

The same wonder and observation may be made about the office of a priest, as it signifies a sacrificer. It is certain, that our Saviour rather confirmed, than altered in his Church, that way of government which had been established in the temple of Israel. For what Aaron the high-priest, his Sons the inferior priests, and the Levites were in the temple, says St. Jerome;[m] the same office have now the bishops, the priests, and the deacons in the Church. And, therefore, the persons employed, whether under this, or that government, are (as to the matter) commonly qualified with the same titles. All the ministers of the gospel, whom now we call bishops, priests, doctors, deacons, &c., were the ancient Pakidim, Zakenim, Rabbim, Mesharethim, in the congregation of Israel. How then

[m] St. Hieron. Epist. ad Evagrium.

comes this order of sacrificing priests (if any such had been allowed by Jesus Christ, and his Apostles) to be quite left out? For these whom we now call priests, and whom St. Paul often mentions in his epistles, are not sacrificers at all, but elders properly, that is, spiritual rulers, and magistrates in the Church, (such as may be senators and aldermen in a city) established, within a limited compass, about the affairs of Christ their master, and about helping and directing men to his service. Their commission reaches so far as, in God's name, to bless and dispense holy ordinances; to declare all his revealed will; and according to this, to absolve sinners, if they repent; and to bind them, if they do not; and so in a manner to be ambassadors from God to men: their power reaches also so far, as both to recommend and to reconcile men to God. Thus far have they a sacerdotal dignity, as Aaron and his sons, being priests, had. They have, moreover, a most noble commission, to do their utmost endeavours to offer men as holy sacrifices to God; to destroy (like as Aaron did his rams and goats) whatsover is sensual in them; and to raise up their souls, their prayers and their life towards God, as Aaron did his heave-offerings, Rom. xv. 16. But to offer up Christ Himself, and to rear up altars in order to sacrifice the Son of God, in as real (though not the same) manner, as Aaron did a kid or a lamb, is no more commanded, and is less commendable, than sacrificing harmless children: and if that crime be not expressly forbidden as this is, it is upon this account, that there have been men, when holy Scripture was written, so cruel, as to sacrifice their own

children; but none so detestably barbarous and mad, as to think of sacrificing their own Saviour.

There is both clear and frequent mention made in the New Testament, of all offices somewhat considerable in the Church. They, who perhaps, did but upon some few occasions foretell any thing that was to come, are absolutely called prophets: they who could work some miracles, although but for a time, have every one their titles, of powers, &c. 1 Cor. xii. 28, 29. I need not mention apostles, evangelists, rulers, deacons of both sexes, &c. Both ordinary, and extraordinary offices, in the New Testament have names. How comes this alone (which is more admirable than the most extraordinary, and more frequent in the Roman Church than the most ordinary) to have none? How comes the title of sacrificing priest, so honourable, and so common under the law, not to pass over among the rest, and in the crowd, to the gospel, where they say this sacrificing work is more considerable, and more common? How came St. Peter and St. Paul, &c., to be commonly called teachers, &c., for preaching the gospel of Christ, and never sacrificing priests for their daily singing Christ's Mass, and sacrificing Christ's body? Once more, how comes it to pass that any other act of Christian religion, for the most part, is honoured with some sacerdotal expression, and that this about the Holy Communion, though more capable of this honour, not once? That a work of charity, for example, is called an oblation of sweet smell, Philip. iv. 18, and the Holy Sacrament never but breaking of bread, or eating the Lord's Supper? And that a sacerdotal function

should be given to preaching to, and converting of men, and constantly and purposely waived off from that holy office, which in many respects might better go under the name of oblation or sacrifice?

The reasons of this constant waiving, must evidently be these two. 1. These sacrificers of Mass, like hewers of wood, or drawers of water, (once so common in Israel) have not any name in the Apostolical Church, because they have therein neither employment nor being. 2. The holy offices and duties about Holy Communion, are not so much as once hinted at by any sacrificing allusion, because the Holy Ghost did foresee what would be done in the after times; that Roman priests would take on them to make the Saviour their victim; pack him up soul and body within the quantity of a small wafer; expose him to the hazard of falling, as the lunatic did, Matth. xvii. 15, sometimes into the fire, sometimes into the water, into a worse place; take the great name, and almighty power of God in vain, and pretend ten or twelve of his miracles to assist them, whensoever they were pleased to sacrifice his Son in this manner, at any time, and for the least occasion, as a hen and a hog, or the abominablest, as when they intend nothing so much by their consecration, and sacrificing of Christ,[a] as either profane sports, or witchcraft: the Holy Ghost, I say, foreseeing all these abuses, moved the hands and hearts of holy writers, to pen nothing that might give the least countenance to that abominable character, which in the latter days was to be pretended for this; and so, allowing these sacerdotal and

[a] Thom. in 4. dist. 11, q. 2. A. 1. sect. Dicendum qd. sacramenta.

venerable expressions only to those offices and duties,which were of a nature not to be drawn into such misconstructions; did, by this care, secure from abomination all such persons, as would not delight themselves with inventing sacrifices without Scripture.

## CHAPTER XIII.

THAT THE LITERAL AND PROPER SENSE OF "THIS IS MY BODY," AND OTHER WORDS BELONGING TO THE INSTITUTION OF THE BLESSED SACRAMENT, DESTROYS INFALLIBLY BOTH TRANSUBSTANTIATION AND MASS.

I SHOULD not need to add more than what I have already said, were it not charity to undeceive the world of a gross popular error; as if the direct and plain meaning of the words our Saviour uttered when he instituted this holy Sacrament, did cast a favourable aspect upon transubstantiation and Mass. There are millions of simple souls, who are either kept in, or drawn away to, the Roman communion, upon this account, that Christ said, "This is my body:" and, thereupon, will rather believe that Christ's body is in the priest's hand, than either give themselves any further trouble about it, or run the hazard, as they think, to extenuate the full sense of it by any kind of metaphors. Never men were enchanted with a more palpable mistake, than Roman Catholics are in this matter. For the sense of Christ's words with us, is both full and literal, and as Papists do take it, it is both so perplexed

and obscure, that their best interpreters confess, they can scarce agree among themselves about one word;[a] and, withal, so improper and unfit for their turn, that before it can be applied to Transubstantiation, or Mass, every word must be racked out of its proper signification, by many unusual and strange tropes, or figures.

This is the plain and literal construction, which we make of Christ's words, Matth. xxvi. 26, &c. Jesus took bread, true substantial bread; and blessed it, that is, both with prayer and thanksgiving He consecrated this bread, and made it a holy Sacrament; and brake, and gave it, &c., that is, after He had broken in pieces, and distributed among his disciples, this same bread by Him blessed and consecrated, He bids them to eat it in that proper and real manner that bread can be eaten, telling them withal, that this bread which He hath thus taken, blessed, broken, and given them to eat, was his body, in as real and elevated manner of being, as a great and holy sacrament can be said to be the very thing, which it hath been instituted to represent and exhibit. So that the sacred Eucharistical act of receiving this holy Sacrament with faith and contrition, must not be less accounted of than the very real communion of Christ's body. All this is both said and done literally and really, without scarce so much as one figure. For the particle "is," as the best Roman Catholics will sometimes acknowledge,[b] including all manner of beings, whether

[a] Catharin. de verbis quib. etc. Tract. 2. Gabr. Vasquez. Disput. 201. c. 1.

[b] Janson. Liturg. l. iv. c. 8.

substantial or accidental, whether of quality, or cause, or effect, or relation, &c., common sense and reason can teach any man to choose either this or that, (and no other) which he sees to be proper to the condition of the subject he hath in hand. So when Christ says, that God is a Spirit, it is evidently so by a being of substance. When He says of Himself, that He is the resurrection, it is by a causal being. When St. Paul says the rock was Christ, it is a being of similitude. Thus when here he says that the bread, which He took, blessed, and gave, was his body; it is confessed on all hands,[c] that the bread cannot be Christ's body by a substantial being, or that the substance of that bread, cannot be the body of Christ; therefore here "is" must be understood of some other kind of being that is suitable to the matter in question. Now, the matter Christ there speaks of, is a true representing Sacrament, namely, the consecrated bread: and a represented truth, namely, the true natural body of Christ. Where "that" must needs be said to be "this," by a being of similitude, or as Jansonius calls it,[c] a similitudinary being, that is, a being of resemblance.

But if you please to call it a figure, as most of our Reformed Churches do; first, it is but one; secondly, one as plain and intelligible, as God ever was pleased to make use of in the institution of all his other most solemn Sacraments. The Paschal Lamb is the Passage, Exod. xii. The Circumcision is the Covenant, Genes. xvii. 10. This Cup is the

[c] Bell. de Euchar. l. iii. c. 19. § Sed hæc nullo negotio. Vasquez. Disp. 201. c. 1. Suarez. Disp. 57. sect. 7. § Prima sententia.

[d] Janson. supr.

New Testament, &c., Luke xxii. Thirdly, it is such an ordinary kind of figure, as all men commonly love to use in their most ordinary and clearest expressions. Thus, if a father will part his estate amongst his children, delivering into their hands the titles or deeds of what he gives, he says, my son, here is the land which my father left me, and this the house which I bought since, &c. This way of speaking is both so plain, and so usual, in all languages and countries, that it can drive none but distracted men to miracles and transubstantiations, for fear of any such figure.

Therefore, what can be thought of them, who willingly entangle themselves into a labyrinth of improper, inconvenient, and unusual expressions, the better to involve themselves into transubstantiation, and a necessity of miracles? Be content with one most intelligible and most usual figure, if you are pleased to call it figure: it leads you directly to the blessed Eucharist; whereas, either you must force every one of these words out of their proper, and ordinary signification, or else you can never find Mass. It is worth the considering, how almost every word of Christ's institution, is turned upside down by Roman priests, to make it fit for their business.

1. As soon as Christ hath taken the bread, presently they invent a figure, that turns blessing into cursing. For whereas all other things thrive and prosper, when God blesses them, bread decays worse than the fig-tree when it was cursed, Mark xi. 21, for as they take it, it presently loses its whole substance, by this blessing, as far, at least, as

it relates to consecration. In this Catholic sense, to bless or consecrate the bread is utterly to destroy it.

2. The word "breaking" must be understood by another quite contrary figure. For whereas blessing is with these masters of new language, the destroying of the whole substance; breaking spares all; or if it concerns any substance, it is in that strange figure wherewith one is said to break the bones, when he scratches only the skin. For they say the body of Christ is broken, only because the forms and colours that wrap it about are broken.

3. Whereas the literal construction of these four words, He took, blessed, brake, and gave, relates visibly to one and the same thing, namely the bread, as Bellarmine, dazzled with evidence of truth, confessed once. The Lord says, He took the bread,[e] blessed the bread, gave the bread, and said of the bread that it was his body; and so no transubstantiation; for the bread cannot be the body of Christ, but in our sense; to save transubstantiation they must run to a distracting or distracted figure, whereby what Christ takes is true bread, what He breaks is nothing, (at least no bread) and what He gives, is flesh.

4. When the blessed Evangelist adds "saying," which is an evidence that he means only to relate what Christ said, and many learned Roman Catholics are forced to take it so;[f] priests who seem better to mind the concerns of their Mass, must put

[e] Bell. de Euchar. l. 3. c. 19. § Primum autem.

[f] Innocent. 3. de Myst. Miss. l. 4. c. 17. Durand. 4. d. 8. q. 2. Suarez. Disp. 58. sect. 4. § Dico ergo primo.

it to another use, for they make of it a prologue, to usher in a greater figure next following, which is called prosopopeia, and prepare the priest to personate Christ at the altar,[g] as if a player would act a king upon his stage. This prosopopeia, or comical acting, which the most attentive scholar may very well not observe once, though he read the gospel twice, is the main support both of Mass, priesthood, and sacrifice. For it is by virtue of this elevated fiction, that every priest must be fancied to be at his altar, what Christ was at his last supper, and to have in his hand the same bread, the same body, &c., which He shewed above 1600 years since to his disciples; and because all this is notoriously untrue, (for neither the thin wafer, which the priest consecrates, is the same unleavened bread which Christ blessed, and shewed when He said this; nor is the priest's body, Christ's body) this brave figure must needs be brought to countenance these two or three lies.[h]

5. To come from the narrative to the significative and more essential words, "this is my body." This, in its proper and usual construction, is a demonstrative that must relate to what our Saviour took, shewed, and gave to his disciples, and as truth will out sometimes, they cannot hold out but confess that it was bread.[i] But when they better mind their business, they must put it to signify something else. Some say, therefore, that "this" must signify, this

[g] Gabr. Vasquez. Disp. 200. c. 3. § Veluti cum quis inducens Personam.

[h] Vid. Vasq. ibid.

[i] Bell. supr.

bread,[k] that shall be presently transubstantiated into my body, is my body. Which, if it be no figure, is certainly a huge incumbrance upon a poor monosyllable. With some, "this" is as much as "under this," or "this which is consecrated under this." Which may be true or false of any thing. But, however "this" for "under this" is no literal interpretation.[l] With some, "this" signifies an *individuum vagum*, that is somebody,[m] or something; which is not so much a figure, as an absurdity that destroys the nature of a demonstrative, which stands to signify either the thing spoken of before, or somewhat determinate and present to sense, or both. Hence it is that Thomas Aquinas[n] says, that a priest may, if he please, transubstantiate all the loaves in the market, which he can conveniently shew: but not all the loaves in the town, because he cannot point at them, nor fetch them into the compass of the proper signification that "this" hath. Others will have "this" to signify the Body of Christ in heaven.[o] Which is worse, because further from the priest than all the bread of a great town. Besides, no sense can be less literal than this, "this body which is in heaven, is under this." Others, finally, take "this" for something else, but what that is, whether accidents or substance of bread, or some other general substance, they cannot agree among themselves, nor any one with his own self, every one taking

[k] Alexand. 4. q. 10. m. 4. a. 2. Referente Vasque.
[l] Ægidius. Theorem. 42. Palud. in 4. d. 8. q. 3. a. 1.
[m] Durand. Capreol.
[n] Thom. 4. Sent. d. 11. q. 2. a. 1.
[o] Major apud Suarem. Disp. 58. sect. 7. § Tertia Sententia.

what he says upon this matter, not as certain, but only as more probable to his thinking,[p] and less liable to difficulties, than what his neighbour hath said before him. Meanwhile, none of them dares take this word in its natural and literal signification.

6. The next word "is," is used as bad. For many translate it, "is made,"[q] as if Christ had said this thing is made my body. Others will have it, "is transubstantiated into my body."[r] Others, "passes into my body."[s] Cornelius a Lapide is worth them all, for without mincing the matter, he makes "is" first, operative, to signify this is made;[t] secondly, declarative to signify that, it is so, in the end of consecration; and thirdly, transubstantiative, to signify, that this substance of bread is transubstantiated and converted into my body. In the first, "this" signifies little or nothing. In the second, it signifies the Body of Christ. In the third, it signifies the bread. Others are ashamed of all this, as being figures and manners of speaking never heard of in the world, which is most true.[u] But what they themselves make of this word "is" comes to the same. For if it be left to its proper and material institution, which is only to signify existence, and being, and not any operation or conversion at all, it cannot operate transubstantiation, or con-

[p] Vasquez. Disp. 101. c. 1. 2. 3. 4. Catharin. De verbis quib. &c. Tract. 2.

[q] Soto in 4. Sent. Dist. xi.

[r] Wideford against Wief. ad. Art. 1.

[s] Bonavent. 4. Sent. d. 8.

[t] Cornel. a Lap. 1. Corinth. c. xi. pag. 272.

[u] Bell. de Euchar. l. i. c. 10. § Secundo Consideranda est.

version. For this is among Mass-priests a known certain maxim, that the words of consecration,[x] namely, "this is my body," are operative and practical by their signification, and not otherwise. Now the word "is," signifies turning or conversion, neither formally and expressly, as it appears; nor virtually, that is, by any implicit necessity: neither if you take "this," as they do, for "that which is contained under this," since the body of Christ can be contained under the accidents of bread, without transubstantiation, as well as with it: therefore of necessity they must either part with transubstantiation, as not signified, and therefore not wrought by these words, (which to them would be a sad parting) or have it be signified by "is," which they confess to be a figure never heard of. But let them take this "is" after their own mind, for a substantial being; yet will this be worse than a figure, for either it will be an untruth, or at least a signification never fancied, or heard of in any case like this; viz., when a sacrament, or a memorial, or an image, is said to be the very thing which it represents, unless it appears otherwise to be also a containing vessel, as well as a representing sacrament, which here it doth not.

The other part of the blessed Eucharist is by Roman priests dragged towards their Mass with as many and the same tortures, or extraordinary tropes, and with these besides and above.

1. It is a most unusual expression to say,[y] as they

[x] Suarez. Disp. 58. Sect. 4. § Ad hanc. Vasquez. Disp. 202. c. 2. § Mihi igitur.

[y] Bell. de Miss. l. i. c. 12. § Præter illa.

do, that Christ's blood is shed or poured out, when it remains all in his veins.

2. And that it is really poured out under any other than its own outward form or shape,[a] just as if a madman should complain that all his bones were found in his skin, but most pitifully broken under his cloak.

3. That this way of pouring out blood,[a] and breaking bones, is both properly and visibly sacrificing.

4. To omit intelligible and usual figures, (as when St. Luke, xxii. 20, and St. Paul, 1 Cor. xi. 25, call the wine, cup; and say that this wine, or cup of wine is the covenant, that is, the sacrament of the covenant) this is a pretty odd one, which some of them do take for a very proper expression.[b] "This cup is my blood," that is, after their interpretation, my blood in this cup; as if a cup that is in the wine, and the wine that is in the cup, were all one to signify a cup of wine.

5. What follows is a great deal worse. "This cup is the new covenant in my blood," that is, this blood (for so they take the cup to be) is in my blood. Cardinal Bellarmine hopes to shift off this impertinency, with this distinction,[c] that the cup signifies the blood shed at the last Supper; and the other blood, that which was to be shed upon the cross: which is, first, such an equivocation as none but a Jesuit would invent; and when it is invented, few

[a] Bell. ibid. § Ad secundum.
[a] Bell. ibid. § Præterea.
[b] Becan. de Euchar. q. 5. § Respondeo primo.
[c] Bell. de Euch. l. i. c. 11. § Ad quartum dico.

could uncypher. 2. It is a notorious contradicting of himself, who, in another place, refers this blood-shed[d] to this of the cup, thereby to countenance his Mass-sacrifice: and here refers the same to that of the cross, thereby to save his Transubstantiation: like that wise man in Plutarch, who taught a parrot to sing, God save Augustus, or God save Anthony, according as the success of the battle, and his occasions should require. 3. It is a strange figure, if not rather folly, to make a thing not seen, as the blood in the cup, a representation of any thing that is seen, as the blood was upon the cross.

6. The like impertinency of language appears in their interpreting "the cup of blessing, and the bread which he brake," &c., to this sense, the blood of Christ is the communion, or communication of the blood of Christ. And that which seems to be bread, and is not, but is the real body of Christ, which we break by no means,[e] but really offer to God, is the communication of the body of Christ. This Roman literal sense includes three notable figures: 1. A contradiction to the text; for the bread is not broken at all, as they take it. 2. An untruth; for the body is not the communion of the body. 3. A battology, or impertinent repetition; the blood, is the blood; the body, the body.

7. To blanch somewhat these black figures, some other Roman interpreters take the "cup" for drinking,[f] and "the bread which we break," for eating

[d] Bell. de Miss. l. i. c. 12. § Tertio, quia Lucas.
[e] Bell. de Euch. l. 1, c. 12, § Secundum Argumentum.
[f] Cornel. a Lapide, 1 Cor. 10.

the body which we do not break, but sacrifice; which is somewhat beyond any poetical license.

8. The very eating and drinking Christ's Body and Blood, is by their own confession extraordinary,[g] and tropical:[h] for to eat bread or flesh properly and without a figure, is not only to get it down the throat, as a pill, which is swallowed and not eaten; but to taste and chew, and by little and little convey it into the stomach. Drinking, likewise, hath something proper to distinguish itself from eating, which they visibly confound, and by an unnatural figure, make eating and drinking to be all one.

Nevertheless, after all this, the Roman priests, clogged as they are most prodigiously with these many and strange figures, can laugh at us for having one, and an ordinary and easy one; such is their personal valour. And as to their cause, you must observe, that after they have used their utmost skill, and all both ordinary and extraordinary tropes and tortures, to force out of the words of our Saviour and his Apostles, anything that may but nod towards transubstantiation, or Mass: at last, they themselves are forced to confess, there is nothing in[i] Canone Biblico, that is in the whole bible, to their purpose: And after some wondering[k] why the Church would fasten this difficult and intricate sense, upon words, which otherwise might be easily understood; at last they fall like fanatics to revelations, and say,[l] That the same Holy Ghost who

[g] Bell. de Euch. l. 1, c. 7, § Ad primum Argument.
[h] Vasq. Disp. 193. § Deinde cum prædictis.
[i] Gabr. Biel. Lect. 40. [k] Id. Lect. 41, G. [l] Id. Lect. 41, I.

hath revealed all Scriptures, hath also revealed such interpretations to the Church, although it was a good long while after the institution of this Sacrament.

Well then, whereas the sense of nature can suggest, that no pious man will ever think of sacrificing his Saviour, upon less evident motives, than were those which Abraham had to sacrifice his own son; that is, such express orders as evidently come from God, and cannot be interpreted otherwise: And whereas it appears, that Roman priests, instead of such demonstrations, have scarce so much as a shadow of any probable conjecture; this bold and stupendous attempt, which they call Mass, without any further dispute, falls by its own weight to the ground, unless they support it upon this fanatic account, (as certainly Papists are in this age the first and primitive quakers, not only in the setting up their orders, as Dr. Stillingfleet hath shewed already, but also in their most fundamental and conspicuous doctrines, as he, and any man, although of less abilities, could easily shew) that their Church had her best revelations, during those ages in which she had the least learning: And that pope Nicholas the second was moved with an excellent spirit, when in the presence of his 1,300 Bishops he forced Berengarius to blaspheme,[m] that besides the Sacrament, the true body of Christ was really broken, by the hands of the priests, and bruised by the teeth of communicants. It is true, Papists seem now somewhat ashamed of this doctrine: but however, they

[m] Alger. l. i. c. 19. Gratian. de Consecr. Dist. ii. § Ego Berengarius.

must insist upon new revelations, without which, neither Mass nor transubstantiation can be (as they confess)[n] demonstrated out of Scripture.

Here, therefore, I undertake to demonstrate, that the revelation of their spirit is false; by this token, that it is against the plain revelation of Scripture. I prove it to be against Scripture, because it is against these words, "this is my body:" and, to see how far men may be deluded sometimes by an empty sound of words, when they do not attend their proper signification; though all other Scriptures were silent, I will maintain that this one saying of Christ, "this is my body," contains as many infallible reasons, as essential words, to destroy both transubstantiation and Mass.

The first demonstration appears in the first word, "this," which evidently relates to what our Saviour had in his hand, when He said, "this," and therefore signifies as much, as if He had said, "this bread." I therefore reason thus: that which is substantial bread, is not substantially the Lord's body; but that which Christ hath in his hand, and gives to his disciples, when He says, "this," is true substantial bread; therefore it cannot be substantially the Lord's body, but by resemblance only. Of these two propositions, the first is confessed by all parties to be true; insomuch, that Bellarmine[o] ac-

[n] Scotus 4. Dist. ii. q. 3. § Ad Argumentum. Gabr. Biel. in Can. Lect. 40. Occham. de Corpore Christi, c. 3. Bell. de Euchar. l. 3. c. 13. Suarez. Disp. 50. Sect. 1. § Dico ergo primo.

[o] Jansenius in Concord. c. 131, page 900. Suarez. Disp. 58. Sect. 7. § Prima sententia. Alanus de Euchar. l. 1. c. 22. Vasques. Disp. 201. c. i. Parag. Cum superiori.

knowledgeth,[p] that if of two different things, as bread and body, one can be said to be the other, we might say darkness is light, and Christ is Belial. The second proposition, namely, that what Christ had in his hand, when He said, "this," was bread; and therefore "this" denotes the bread, and is this bread. I make it evident by these four ways.

1. By the very evidence of the words: Christ takes bread, blesseth it, breaks it, gives it, and then says, "take, this is," doubtless the thing he had taken and blessed, &c., and that was bread. To which they have nothing to say[q] but that between taking and giving, comes in blessing, which they say, changes the bread: as if one should say, he struck Peter, killed him, and then buried him: hence to prove, that he buried him alive, because he was alive when he struck him. Thus they make blessing to be to the bread, what killing is to a man alive: whereas it is evident that blessing, especially that of Christ, makes every thing better, and killing, worse. However, as one may say, he struck Peter, killed him, and buried him: therefore he buried Peter, not alive, as he was when he struck him, but dead, as he was after he had killed him; so one may say, Christ took bread, blessed it, and gave it to his disciples: therefore He gave them bread, not such as it was when He took it, for it was but ordinary bread; but such as it was, after He had blessed it, that is, much better. Thus my demonstration is true, as long as Christ's

[p] Bell. de Euchar. l. 3. c. 19. Parag. Sed hæc nullo.
[q] Bell. de Euchar. l. 1. c. 11. Ad ultimum.

blessing is a blessing: and Roman priests are put to hard shifts, since their Mass cannot stand, unless they can prove that life is death, and blessing a destroying curse.

2. By the interpretation of St. Paul, 1 Cor. x. 16, who explains these words, "this is my body," by this paraphrase, the bread which we break, is the communion of the Lord's body: and after consecration, calls it constantly bread, chap. xi. 28, 29. The same interpretation justifies the sense of, "this is my blood," that is, as St. Paul and St. Luke take it, this cup.

3. By the unanimous consent of holy fathers, who either in express terms interpret "this" of the bread,[r] or most evidently presuppose it, whensoever they call the Holy Communion, as they do commonly, by the names of types, antitypes, images, &c., of the body and blood of Christ: for neither accidents of bread can properly represent any other thing than bread: nor the body of Christ, which they say lies hidden and invisible under those accidents, can, being hidden and invisible, be the representation, or memorial, or type, or sacrament of any thing.

4. By the very confession of many Roman priests, who, some purposely, as Bonaventure;[s] and some, when they do forget their cause, being dazzled with

[r] S. Irene. l. 4. c. 32. sub fin. Tertul. adv. Judæos. c. 11. pag. 222. Edit. Rigalt. S. Cyprian. l. 1. Ep. 6. pag. 41. Edit. Lugd. 1537. Origen. in Matth. Tract. 35. S. Cyrill. Hieros. Catech. Mystag. 3. et 4. S. Chrysost. 1. Cor. c. 10. v. 17. Hom. 24. S. Theodoret. Dialog. 1. pag. 18. Edit. Paris. Facund Herm. l. 9. c. ult.

[s] Bonav. 4. Sent. Dist. viii.

clear truth,[t] as Bellarmine and others say, that when one shews a thing as it were with his finger, as our Saviour did when He uttered these words, presenting bread withal, and saying, "take, this is," &c. it were a silly thing to take it for any thing else than bread. And disputing against Luther, the Lord, says he, took bread and blessed it, and gave it to his disciples, and said of it, this is my body: therefore He took the bread, He blessed the bread, He gave them that bread, and said of the bread, this is my body.[v] So, until Roman priests will agree among themselves what it is that "this" can signify besides bread, and prove, that to bless bread, is as good as to destroy it, (which are two terms likely to last till the very end of the world) this first word which they make use of for transubstantiation, will stand as a clear demonstration and judgment against their Mass.

The second demonstration appears in the second word "is," this is. Which being capable of as many interpretations, as there are kinds of being determinable by the different condition of things, which they are applied unto; the question is now, whether it stands here for a substantial, or for a similitudinary and sacramental being. Hereupon I reason thus. The words of our Saviour must be understood in that sense which they have always, and not in that which they have never; now this word of our Saviour, "is," for is sacramentally and by similitude, between a sign and the thing signified,

[t] Bell. de Euch. l. 1. c. 11. § Hæc Explicatio.

[v] Idem de Euch. l. 3. c. 19. § Primum autem argumentum. Salmero. Tract. 19. pag. 134.

(as here the bread and the body of Christ) is a sense which it hath always, and for "is essentially," never; therefore, "is" here must be understood, for "is significatively and sacramentally," and not "essentially." The first proposition is clear; for what madness were it to put upon words significations which they never had. The second is evident by an universal induction of all languages and speeches, whensoever "is" stands between any manner of sign, memorial, evidence, &c., and the thing it represents, in any way. Run over all, whether sacraments or signs, in the Old and New Testament. The lamb is the passover. Exod. xii. Circumcision, the covenant. Genesis xvii. The seven kine, seven years. Genesis xli. The rock, Christ. 1 Corinth. x. Sarah and Agar, two covenants. Galat. iv. See St. Matth. xiii. Revelat. i., &c. Walk in a gallery, where you may find hundreds of pictures or statues. This is Alexander the Great: and this, Constantine, the first Emperor of Christians, &c. Discourse with a lawyer of parchments, deeds, evidences. This is the land you bought of your neighbour; and this is the estate which I thought to mortgage, &c. Come nearer home among sacred figures, and ask Moses, ask Joseph, ask the Apostles, what the ears of corn, what the lambs slain when Israel went from Egypt, what the candlestick, what the stars, Revelat. i., are? None of all these, whether holy or unholy, if not brainless men, have a mind to persuade you, that a brazen statue is essentially a man, or a parchment essentially a house; or any sacred, or civil image, essentially the very thing that it represents or makes sure; they mean only to tell

you, they are such and such things by a sacramental or similitudinary being, grounded upon some resemblance, as St. Augustine [x] teaches expressly. Roman priests are the only masters, who, to set up such prodigies as never came into the thoughts and hearts of men, must impose upon words such new significations as, in the like construction, were never found in any language or speech of men. Where, nevertheless, they will also forget themselves sometimes so far, as to grant this very truth, [y] that in examples of this kind purposely instituted to signify, (as is bread and wine in the blessed communion) "is" is the same with "signifies," when they are said to be the very things by them signified.

The third demonstration is taken from the third essential word body, "This is my body;" which neither in the blessed sacrament, nor in the pretended sacrifice, which they call Mass, must appear as living, and glorious, but as slain and broken, and therefore actually dead: and so the blood likewise as violently shed out of the veins. They cannot deny but [z] both sacrament and sacrifice are ordained to represent it so: and the words "This is my body, which is given, or broken;" and "This is my blood, which is shed," signify expressly the same. Hence, I make this clear argument; the body and blood of Christ are in the sacrament in the same way and manner, as they are broken and shed. Now, the body and blood of Christ are not broken and shed in the sacrament really, (otherwise transubstantia-

[x] St. August. Ep. 23. ad Bonef.

[y] Vasquez. Disp. 179. c. 7. § Secunda igitur ven. Bell. de Euchar. l. 4. c. 21. § Sed hæc sententia.

tion would kill Christ) but in a sacramental representation only. Therefore, &c. To this, Mass priests make a strange reply, [a] that, by the strength of their words of consecration, the body is without blood, and the blood without the body. So blood and body being severed, the one from the other, the words would make a real destruction, in order to a real sacrifice, but that the strength of what they call concomitancy (that is a new device in behalf of transubstantiation) keeps the body and blood still together. By this means, Christ in the priests' hands both lies dead by virtue of the consecrating words, and stands living, by virtue of this concomitancy. And because it is certain Christ dies no more, the concomitancy being, in this behalf, stronger than consecration; these words "This is my body broken" &c. signifying both what is not, and what they cannot effect, (namely that the body is really separated from the blood) become upon this pretended literal interpretation, utterly false. Such antipathy hath Holy Scripture (as well as right reason, common sense, and well ordered nature) against Mass, that the very words which Mass priests choose to seal and support it, do destroy it: not unlike that holy ground, whereupon the temple of Jerusalem once stood; which being abused by Jews, towards the dishonouring of Christian religion, and the founding of another temple, burst [b] in flames, and threw up every stone which had been laid, against those impious builders.

[a] Bell. de Miss. l. 1. c. 27. § Hæc sententia non.

[b] Theodoret. Eccles. Hist l. 3. c. 20. Sozom. l. 5. c. 22.

## CHAPTER XIV.

THAT ROMAN PRIESTHOOD, AS FAR AS IT ATTEMPTS TO REALLY OFFERING AND SACRIFICING THE SON OF GOD, IS A MOST FEARFUL SACRILEGE.

BESIDES the many errors intrinsical to Mass-sacrifice, which I have already observed: and the many more and worse, which I have purposely omitted, lest this book should swell with them into too great a volume; it appears by what I have already said, that Mass is a sacrifice made of four inseparable and capital heads. The first is, in putting our Saviour to a shameful condition of death, and therewith exposing Him to the hazard both of falling, during that time, into the power of devils, and of being made instrumental to their wicked works and service. The second, in a barbarous opinion that God the Father is well pleased and honoured by Christians, when his beloved Son is abused in that manner: and that this infamous usage is the supremest degree of worship, which can be bestowed upon Him. The third is a grosser idolatry than Pagans were ever guilty of, in worshiping for God, what they do both eat and sacrifice, and therefore what is neither God, nor anything like God. The fourth, which now I am to speak of, is in setting up

in the holiest place, and among the holiest mysteries, of Christ's Church, a sacrifice which God never instituted, and invading a priesthood which God never called Roman priests to.

This open and presumptuous sacrilege is, if not worse than the other three, (for nothing can be worse) yet more wretched and dangerous, because God hath in former times declared his detestation against all the degrees of this sin, with more terrible and exemplary vengeances. It is certain, that of all parts and duties belonging to divine worship, altars and sacrifices are that, which God ever owned most to belong to his special institution, and ever punished them most grievously, whosoever durst venture to transgress it. The sin of those barbarous fathers, who made their children pass as a sacrifice through the fire, although most abominable in its intrinsical act, yet is made out more odious by the prophets with this character, that the Lord never thought, nor spake of it. Jerem. vii. 31. The sacrifices on the high places, though otherwise legal enough as to both priests and victims, were abhorred for nothing else, but for being offered in a place which was not of God's appointing. Nadab and Abihu, Sons of Aaron, fell down dead before their altar, for this one sin, viz. for burning their oblation with that fire, which the Lord had not commanded them. Levit. x. 1. 12. The wrath of God brake out as fierce against those others, who failed in the lawful calling of priesthood. Azariah, or Uzziah, was both a king, and one of the good kings of Judah; 2 Kings v. 3, yet God smote him with an incurable plague, and cut him off both from his house and his throne all the days of his life, for

once daring to venture upon the office that he was not consecrated to, of burning incense in the temple. 2 Chron. xxvi. And before him Korah, although son of Levi, upon as good a title as Aaron: and Dathan, and Abiram, though famous men in the congregation of Israel, and besides pretending some title to the priesthood, which of course their great uncle Reuben should have had, were, together with an hundred and fifty other valiant men, partly burned, partly swallowed up alive by a miraculous earthquake, for assuming unto themselves that character which God had conferred on Aaron.

The offering of Mass-sacrifices is not one of these sins alone; it is an accumulation of all, and of worse. Aaron, with all his privileges dares, not lay hand upon a kid, nor his sons meddle with ordinary fire, in order to a sacrifice, without a special command of God; and Roman priests think it lawful for them to seize upon the Son of God, (so far as their intention can reach, and certainly their guilt reaches as far) to lay Him upon their altars; to bind Him there hand and foot, and which is worse, soul and body, in order to an offering, without the least intimation of God. Therefore, if pretending to a holy order, which was but the order of Aaron, is an abomination in Korah, how can invading a holier and higher order, namely that of Melchisedek, be in Mass priests a lesser sin: and if the sacred person of a good king must be branded with plague and dishonour for being rash with a censer; what must these men deserve, who commit infinitely worse? It were in vain to say, that these judgments happened but once, and therefore were ex-

traordinary; for neither were the Sodomites burnt more than once; nor were all murderers punished in old times like Cain: nor all sacrilegious liars struck down dead like Sapphira: nor to come nearer this matter, do all profaners of the blessed Eucharist fall sick, or dead sometimes, as they did often in the time of the apostles. 1 Corinth. xi. 30. Nevertheless Sodomites, or other lewd persons, who are escaped for a time, are still involved in the same guilt, and may expect the same punishment. This being a point of known divinity, and attested by holy fathers, that God's way is to assert both the majesty and the holiness of his laws by exemplary punishments on the first trespassers, that whosoever shall sin after their example, may see both what he deserves, and what sooner or later he must suffer, unless God give him grace to repent.[a] Therefore, if between former and later transgressors may be observed some difference, it shall be this, that these must look for worse than those, for three reasons; the first, because besides their common transgression, they have neglected, and as it were affronted, the judgments that should have restrained them from transgressing: the second, because they sin against the gospel, which sins are far more punishable; witness both the judge himself, "I say unto you, it shall be more tolerable, &c." Math. xi. 22, and his blessed Apostle, Heb. xii. 25, "If they escaped not, who refused Him that spake on earth, much more shall not we escape, if we turn away from Him, that speaketh from heaven:" The third,

[a] St. Chrysost. in Psal. vi. pag. 1549. Edit. Eton. St. Theodoret in Num. Interrog. 30.

because this boldness against Christ is far worse than against Aaron. From hence you may take a full prospect of the Church of Rome, from the Second Lateran Council in the year 1215, (where transubstantiation was, I do not know how, canonized in the crowd) to the last times, since the Council of Trent hath absolutely completed Mass, by seating it more formally and more conspicuously than it was before, upon the back of transubstantiation. Here you may see the prodigy, which six hundred years of darkness have at last cast into the world, not behind doors and in corners, where the reprobates of Israel did keep their abominations hidden; Ezekiel, viii. 5., &c.; nor only in the frontispiece, and as it were the front of churches, where wretched Uzziah carried and shewed his leprosy; but also to the very heart, and most vital entrails of their temple, whence it diffuses and blows its poison over all the parts of what they call their Catholic religion. If churches stand, if priests officiate, if doctors preach, if bishops rule, if popes reign, if people pray; Mass is the beginning and the end, the centre, and the soul, that gives motion to all those things. The best character that priests have, tends to transubstantiate a wafer into Christ, or to bring Christ within the form of a transubstantiated wafer; and there to keep Him close to that place, where some substance of bread was before, till man or beast come to eat Him. The study and learning of doctors is employed to shew God is highly pleased, when He sees his Son so well dealt with that it is no disparagement to Him, if He falls into privy houses, or be danced about among witches, or there be

sported with sometimes in that way, that no civil man or woman can so much as fancy without blushing:[b] that either concomitancy, or impossibility, may cover all this infamy: and that though some heathen were abominable idolaters, when they did worship for gods mice and rats, yet Papists are good Christians, when they worship for their Saviour, what these vermin do sometimes eat: and the best devotion of poor souls, in the mean while, is to go duly to Mass, to see and to adore these mysteries, and to be persuaded withal, that no body can be saved, without believing as they do.

2. It appears, by these impieties, thus generally diffused through all the veins of Roman worship, how far that Church is a true Church. And to this purpose I advise all, whosoever will not be seduced with vain words and empty titles, to lay by what Rome hath been heretofore: and then, impartially, to look into what she is in these present times. And lest they should reject a Church for some particular abuse, (which were not better than to cut off a tree, because of some few withered leaves,) let them look into what Rome is, by what Mass is, which is no leaf or branch, but the main stem and bulk of that tree. Mass-priests love to adorn their corrupt Church, with all the commendations and honours that she deserved when she was right: the Scribes did the like with Moses's chair, and Caphas with Aaron's robes. Thus, it is no wonder if Scribes and Popes appear to silly men as great prelates

[b] See the informations before the Parliament of Normandy recorded at Rouen, and since printed, concerning a Nun by name Magdalen Bavan.

under that dress. But the illusion will soon disappear by discerning both past, and present states. Desperate old sinners may have had once good birth and breeding: and, without any exception, all lewd women, have for some years been pure virgins.

3. Hence it appears, how extremely dangerous it is to live and die in the Church of Rome. Neither my commission, nor my temper, lead me so far, as to meddle with the eternal damning of men. Such fearful judgments are still, what Sinai was once, thundering and flaming, and yet dark mountains: so, though Moses had set no rails, I would by no means advance too near. Yet, without rashness this I may say, that they, who are saved in the Roman Church (which, I pray to God, they be many) are not saved with less danger, than the seven thousand were, 1 Kings. xix. 1, among the idolatry of the ten tribes: or the Korites, Numb. xxvi. 11, in the tents of Korah their father. Neither those were saved, by worshipping the calves of Dan; nor these, by aspiring to Aaron's priesthood: it was an extraordinary mercy of God, who preserved these, and, I cannot tell how, rescued the other. However, the worshipping in Dan was a damning idolatry; and the sacrilegious tents of Korah, a desperate fearful abode: out of which though some escaped, as through fire, 1 Cor. iii. 15, yet it is both a great sin, and no less folly, to venture on extraordinary mercies by tempting God, and to neglect his express word, who calls us out of all peril, by separating ourselves from that congregation and abode, Num. xvi. 21.

I confess it is not every sin, whether taught, or tolerated in a Church, that can justify, much less enforce a separation from it: and, certainly, that man is barbarously churlish, who will forsake a good ancient house, because he finds it not quite clean swept. Our Saviour shewed us a better example, when neither tables of money-changers, nor fond traditions of Pharisees, could dissuade Him from going Himself, and leading his disciples, into the temple. Christ could pass by all these abuses, when he was suffered to keep close to the holy laws of God his Father, that were still taught in Moses his chair; and to his holy sacrifices, that were still offered on Aaron's altar. But when the case was otherwise; as when the altar of God was laid aside, and that of Ahaz, put in its place, 2 Kings xvi. 10, or, when Antiochus left indeed the Lord's altar where it was, but built thereon another for the service of a strange god: or, when the Roman Emperor Adrian [d] built a new temple upon the foundation of the old, for the worship of Jupiter; [c] then, no sincere Israelite was to be such a fond lover of the honours and privileges bestowed on Jerusalem and the old temple, as to be therewith inveigled to the worshiping of a new god. Now the sacrifice of Mass alone heaps these three cases together, and so may frighten worse true Christians from the Roman Church, than either Ahaz, or Adrian might have frighted true Israelites from the temple. I say worse, because neither the privileges bestowed on the best days of the Roman Church, ever

[c] Joseph. Antiquit. l. 12. c. 7.

[d] Dio. 69.

were considerable: nor the new services of Ahaz, Antiochus, and Adrian, ushered in upon the ancient credit of Jerusalem, more abominable. First as to Ahaz, his case; the altars of the Roman Church are far more contrary to the holiness and will of God, in order to such an attempt as the sacrificing of his Son, than were all the altars of Damascus, in order to the sacrifices and oblations of Israel. And we do read that neither Ahaz, nor Urijah ever taught any worshipper this blasphemy, that their altar had a privilege (which Roman altars often have) of making sacrifices of beasts, much less of Christ, more beneficial than God's institution makes them to be upon any other altar.

Secondly, as to the abomination of Antiochus and Adrian, it is a sad spectacle to see Mass-service so far beyond it. I do not use hyperboles, or excess of expression in such odious matters as these. It is most true, that the everlasting sacrifice and altar of Jesus Christ is made by Roman Catholics, a foundation and countenance to worse purposes, than ever was the worst Pagan idolatry. Once, it was a great sin of Roman Pagans to worship devils in the temple and upon the altars of God, but now far greater in Roman Catholics, to abuse Christ in his own Church. It is bad enough for a son to feed at home the worst enemies of his father; but it is infinitely more barbarous for him to abuse the father himself in his own house, and at his table. And let Mass-priests say now, whether this is not exactly true; that, whereas the law thinks it an unkindness to choke and boil a lamb, with that milk that should have fed him;

and, whereas, common reason cannot but judge it an unnatural piety, to abuse God in that very temple and with those holy utensils, that were consecrated to honor him in; they do make use at every Mass, of the holy words of Scripture, and of the Almighty power of God, to bring down his dear Son as a victim on their altars. Let them say whether it be not true, that, in order to a sacrifice, they hold him there body and soul in the condition of a dead man. Then, when they have thus deprived Him of all actual use of life and strength; let them answer, whether in this sad equipage they do not give Him up sometimes to be eaten by mad men, or men they think possessed with devils. Thus, the holy table of the Lord consecrated to the praising of his holy name, and to the sacramental distributing of his mercies, is made an altar and stage for all these tragical acts against him. It is true nothing of all this can be put to real execution: but, however, it is done by them, as much as their utmost power, and earnest intention can do it: and, therefore, it is as impious and as cruel, being thus intended, as if it were really done. To complete all absurdity, and to make a cloak for it of some fig leaves; God, and his Christ, they say, are best served on earth, when they are thus served in their churches. And when, as another good excuse, they allege that Christ suffers no wrong, for being trussed up into a wafer, and there deprived of actual life and motion, because He enjoys in the mean while always his glorious being in heaven; I may as probably answer, that He enjoys no kind of glory in heaven, because He lies still under a weak

and pitiful condition upon the earth: seeing, especially, that He enjoys but one glorious being in one place, which is the right hand of his Father; and for this one happy and good being, he suffers twenty thousand shameful others, in twenty thousand other places, where He must lie, as really as He doth stand anywhere else, under the disposal of a priest, or of a witch, or of a devil. The Lord Jesus be eternally praised, who hath rescued some churches from embracing such abominations for gospel, and hath not given over his whole Christian Israel to follow without reservation the worship of Jeroboam.

THE END.

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